THE CHURCHMAN.

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POETRY.

For the Churchman.

ADVENT.

"Art thou he that should come, or look we for another?"
The promised Messiah, our Saviour, Friend, and Brother?
For none on earth beside thee, such wondrous works can claim:
Surely thou art the Saviour, and "hallowed be thy name."

Thy offices of mercy bespeak the promised one,
The blind their sight receiving, the lame with rapture run;
Whilst lepers are cleansed, and the deaf with pleasure hear
Thy voice of love and mercy in accents sweet and clear.

The grave yields up her victims at thy supreme command;
Death owns thy awful mandate, and devils wondering stand;
The poor hear the Gospel, and own its conquering sway,
And to their Heavenly Father in humble accents pray.

O blessed be the hour, and that ever-glorious day,
That gave mankind a Saviour, to worship and obey;
With promises of pardon for penitence sincere,
Forgiveness, love, and mercy, for each repentant tear!

And now although ascended to thy resplendent throne,
Thy mercy yet continues, the poor thou still dost own;
The humble true believer with confidence looks up,
For thy divine protection, who tasted sorrow's cup.

Then may this holy season be hail'd with purest joy,
And may thy blessed Spirit the power of sin destroy;
And every heart united renew their vows to thee,
And worship thee for ever, through all eternity!

T——E,

From the Banner of the Cross.

THE FATHER OF LIGHTS.—A sermon delivered in St. Peter's Church, Auburn, before the Special Convention of the Diocese of Western New York. By HENRY U. ONDERDONK, D. D., Bishop of the Diocese of Pennsylvania.

This is one of the discourses preached at the consecration of Bishop De Lancey, and like all the productions of its able author, is distinguished by vigor of thought and clearness of expression. We should have made some extracts from it when it first appeared in the Gospel Messenger, but other subjects pressed for admission into our columns, and it has been deferred from time to time, until it has come before us in another shape, in pursuance of a resolution of the Convention before which it was delivered. It is founded on St. James i. 17, 18; and the doctrine of the absolute immutability of God, sometimes drawn from the declaration of the Apostle that with Him there "is no variableness, neither shadow of turning," is thus satisfactorily disposed of.

"From the general aspect of Scripture, we argue that God is not unchangeable in every matter. While men are under probation, he is "not willing that any should perish;" but when probation is past, he wills the perdition of the ungodly. Again: "When I shall say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, he shall die for it: When I say unto the wicked, thou shalt surely die; if he turn from his sin, he shall surely live, he shall not die." Again: "The Lord is with you, while ye be with him; but if ye forsake him, he will forsake you." Yet again; Prayer is enjoined in Scripture; and the very doctrine of prayer is, that God has allowed some things to be contingent on our supplications. "Ye have not, because ye ask not;" because ye do not pray, not because the divine immutability is a bar. "Effectual fervent prayer availeth," and "availeth much;" but there could be no "avail," no real "force" (ισχυει) or efficacy in a petition, if God had already determined to do the very thing requested. Now, if the immutability of God be not such as to preclude the actual efficacy of prayer; if it be not such as to prevent his being with us under one condition, and forsaking us under another; if it be not such as to prohibit a sentence of life after a sentence of death, or a sentence of death after a sentence of life; if it be not such as to debar him from willing the perdition of one whose perishing he previously had not willed; then it is clear that he is not unchangeable in all things; he has not predetermined the characters of men. Mutability in this point does not imply imperfection; for equal perfection is manifested in viewing favorably through Christ a penitent, and unfavorably an impenitent. How far God is immutable, and how far not, we presume not to inquire. In some respects, we are assured there is "no variableness" with him. But we are equally assured that in him there is no impediment whatever, whether open or occult, to our moral liberty, to our probation under real conditions, to our just and proper responsibility. "Return unto me, and I will return unto you." If we turn and repent, we are expressly allowed by the prophet to believe, that God "will return and repent, and leave a blessing behind him."

Neither does this wrong interpretation of the words before us quadrate with the text or context. The expressions—"no variableness,—neither shadow of turning"—do not refer to any general immutability of God, but are figurative illustrations, taken from certain astronomical facts, of his immutability in holiness. When the Deity, the Father of Lights, is declared never to vary, He, as the creator of the lights of heaven, is set in contrast with them; their light being in several particulars unstable and variable, but his for ever constant. Their brilliance alternates with darkness; but the divine beams never fail to shine into our hearts. Their orbs are dim or obscured when under a cloud, and have but feeble rays when rising or setting; only at the meridian do they pour down their complete effulgence: but the Divine Luminary is never shorn of its pure and full splendor, it reigns over the highest circle of the earth, and there shines, for all who will look toward it, in perpetual meridian. The created lights, in their progress, undergo eclipses, and become as if absent from the earth; but God is never absent from those who seek for him, from those who wait for him as they that watch for the morning. Here is the true sense in which God has neither variableness nor shadow of turning. The words have no allusion to a supposed immutable decree of either the course of things, or the courses of men. They mean only that he is immutable in holiness and in communicating holiness to all who will receive it."

The remainder of the text which relates to the will of God in calling us to be "a kind of first fruits of His creatures," is interpreted by the Bishop both of the privileges conferred by an introduction into the *Church*, through the inscrutable Divine will, and of the *personal graces* acquired by Christians through the Divine will explained to us. Each of which is pronounced tenable and sound, and internally consistent; we have room only for the latter.

"We have yet to offer the other interpretation, that the apostle alludes to the *personal graces* of the worthy among his converts, in the expression, "first-fruits of God's creatures." Again, therefore, we ask, how came they to this holy and happy condition? The answer is in the same words as before,—"of God's own will." But we do not interpret them of a will in any sense arbitrary, or properly inscrutable; for we learn from Scripture some at least of the principles upon which it was God's will to confer grace on them. Fundamentally, the whole favor came from the love of God, from God's love granted through Christ; his atonement and obedience being the sole meritorious cause. But secondarily, the favor was granted on conditions: and it is in the fulfilment of these conditions, that the Christian becomes eminent in grace, and ripe for glory. And our knowledge in *this* department of the will of God is so important that we never think of its serving our curiosity; it is of vital benefit, showing us how to work out our salvation, through the merits of Christ, and with the help of the Spirit. It is the known will of God, that he bestows grace freely on all who pray for it, and accept it. It is equally known, that it is not the will of God to force any to accept it; renewing grace, though always ready, is actually received by those only whose hearts are set in order for eternal life. They are moved by the Spirit to make this beginning, they are helped by him in making it, and it is only in his strength that either a beginning or progress can be effected: but the Spirit will not constrain human perverseness, the heart must yield itself to his power; and those whom God "foreknew" to have such a heart, "he predestinated to be conformed to the [moral] image of his Son." Such is the clear will of God, declared plainly and constantly in the Bible. Why then, is it objected, why are we at all pointed to the divine "will," as the cause of our gracious attainments? We answer: to prevent our imagining that we procure further grace through the merit of our past obedience of the Spirit. A godly person might inconsiderately argue, that, as he had improved the gifts already conferred, he must be worthy of a new and larger measure of them. Or, though granting that he had no proper merit to plead for salvation, but must rely on the Saviour alone, he yet might deem it equitable that, for Christ's sake, new grace be imparted when the former grace had been improved. Not so. We never rank as claimants, whether of right or in equity; the most perfect may justly be left by God as they are, deprived of further progress; the merit of Christ must flow perpetually in their behalf; and the "will" of God, founded on that merit, must perpetually act afresh for their increasing sanctification through the Spirit. Salvation through the cross is granted on the condition of faith and repentance, yet the fulfilment of the condition does not make salvation less the free gift of God; as his allowing many worldly favors to the prudent and industrious, does not make those favors, however great the prudence and industry, come any the less from his providence, from his "will." Just so we are referred to his "will" for our every step in grace. If we increase in virtue, we may expect to increase yet more; but we must ever regard our doing so as a new and undeserved mercy from "the Father of Lights."

The solemn lesson which the Bishop deduces from the consideration of his subject should sink deep into the heart of every individual.

"Who can reflect that the divine holiness is without "variableness or shadow of turning," and not perceive that no favor can be allowed the sinner, till that holiness be vindicated, by an atoning sacrifice which shall protect it from disparagement in granting him lenity? Who can think of such holiness, and not acknowledge that it never can see merit in even the most reclaimed fallen being, but only in the perfect man Christ Jesus? Who can meditate on that immutable holiness, and not feel that it must be impossible for God to accept the unrepentant sinner; since to do so would be in Him the very mutability disclaimed? What a motive to be conformed, without delay, to his pure image; to turn at once from iniquity, and forsake our dearest sin, and conquer our most inveterate folly, lest death come unawares, and we find to our everlasting amazement, that God is without a "shadow of change" towards those who are brought into judgment unreconciled."

While on this subject, though not immediately connected therewith, we would give expression to a wish, in which we doubt not many others will cordially unite, that a selection from those writings of the Bishop, which have contributed so largely to the interest and value of some of our periodicals, were made and published in an accessible form. They would furnish rare materials for one or more popular and instructive volumes; and in an age when the press literally groans with so much that is ephemeral or worthless, it would be conferring a public favor to place within the reach of all, a series of productions, most of them eminently practical in their character, and which, besides their various and great excellencies, furnish one of the best models of a pure English style, with all the strength, but without the pompousness of Johnson.

DR. BURTON, THE AUTHOR OF THE ECCLESIASTICAL HISTORY.

In the early part of the summer of the same year (1829) the University and the Church experienced a heavy loss by the death of Bishop Lloyd, after a short but severe illness. This distinguished Prelate had almost from the first commencement of his residence in the University as an undergraduate, to the close of his valuable life, been engaged in the work of personal instruction. And whether we look to his great talents and acquirements, his zeal for the public good, his excellent heart and kind disposition, we shall find no one who was so deservedly and universally popular, and exercised a more beneficial influence over the minds of those whom he labored to instruct. By no one was his loss more deeply felt and regretted than by Mr. Burton, not merely as a patron, but as the kindest and warmest of friends; as one who had evinced his regard at a time when he was yet unknown in the University, and who had shown by his subsequent conduct that this regard had been increased and strengthened rather than diminished by the lapse of years.

Mr. Burton's reputation as a Divine was now so well established both in the University and out of its precincts, that all eyes were naturally turned towards him as a probable successor to Dr. Lloyd in the theological chair. Nor was this expectation unfounded, as not many days elapsed before the appointment was signified to him in very handsome terms by the Duke of Wellington, then prime minister; who had received the highest testimonies of Mr. Burton's great qualifications and merits from those who were best informed on the subject, and who could not fail of being consulted by his Grace, where the interest of the University and the Church were so deeply concerned.

The nomination of Mr. Burton to this most important professorship gave universal satisfaction, both on account of the high character he had acquired in the University, and his connexion with his lamented predecessor, since all felt assured that the same admirable method of theological instruction, both public and private, which Dr. Lloyd had carried on so beneficially for several years, would be prosecuted with no less zeal, learning, and efficiency, by the new professor.

Dr. Lloyd had been the first to establish a course of private instruction in divinity, in addition to the ordinary course of lectures publicly delivered to candidates for ordination. Admission to the private lectures was eagerly sought by the most distinguished and talented young men in the University, and a degree of spirit and emulation was thereby infused into the theological studies of the place, which has been attended with the most beneficial results.

The new professor of divinity took his doctor's degree on the 26th of June, 1829. The whole of that summer he devoted to the preparation of his lectures for the ensuing term. At the end of the same year he commenced his permanent residence at Ewelme, the parish annexed to his professorship, and to the care and superintendence of which he applied himself in a manner which was truly exemplary. He began by establishing schools for the children of both sexes; and these he attended every day, and devoted a considerable portion of his time in instructing and catechising the scholars. Nor was he less assiduous in visiting the sick and infirm, and ministering to the wants, both spiritual and bodily, of all who stood in need of his advice and assistance. It has been truly said of him, that whilst residing in his parish, its care seemed to absorb his whole time and attention; but that when established at Christ Church, and engaged in his professional duties, he appeared to be entirely devoted to the instruction of the students in his department, and to the acquisition and diffusion of theological knowledge. Adhering to the judicious plan adopted by his predecessor, he distributed his pupils into classes, according to their attainments and different degrees of proficiency. To one class he explained the Epistles of St. Paul; with another, he read some portion of the Fathers; with a third, he entered on a course of ecclesiastical history: and whether he was called upon to communicate instruction or to give advice, he rendered himself accessible to every one at all times with invariable kindness and courtesy, and that unassuming modesty and simplicity which peculiarly adorned his character.

As a Delegate of the Press, he was not only constant in his attendance at the board, but he was always ready to impart to it the benefit of his advice, in recommending useful works for publication, and affording encouragement to young writers of talent and promise. Nor did he himself relax at all from his accustomed zeal and energy as an author and editor of theological works, notwithstanding the various important duties which devolved upon him with scarcely any intermission, whether in Oxford or at his living of Ewelme. In 1830 he printed a small but valuable tract, the result of much reading and research, on the apostolical history. It was entitled, "An Attempt to ascertain the Chronology of the Acts of the Apostles and of St. Paul's Epistles." This was followed by an edition of the Greek Testament, with English notes, in two volumes 8vo; which had been originally undertaken at the request of Mr. Parker, the bookseller, and had been for some years in a course of preparation. In 1831 he published an important addition to his very valuable work of the Testimonies of the Ante-Nicene Fathers on the Divinity of Christ, being a collection of proofs from the same Fathers on the doctrine of the Trinity and the Divinity of the Holy Ghost.

It was to be expected that one who took so deep an interest in all matters connected with the Church and its discipline and government, should enter warmly into those questions which at this period began to be generally discussed throughout the kingdom. Accordingly we find him examining the principal points connected with this subject, in a pamphlet which appeared in the same year under the title of "Thoughts on the demand for Church Reform." In this he himself threw out some suggestions for remedying such defects as were most apparent in our ecclesiastical system; and this led to a correspondence between him and Lord Henley, who had previously propounded a plan for extensive reforms in the Church. Free from all party prejudice, and actuated by the purest motives, Dr. Burton was anxious doubtless to see the church cleared from every defect which could impair its lustre or diminish its usefulness; but he was on the other hand as resolute in opposing any insensate cry for change, raised for mere factious purposes alone, and fraught with danger to our best and most venerated institutions. These and other pamphlets and tracts, which he wrote from time to time, were looked upon by him rather as relaxations from his more important and laborious employments; and they were generally composed in the vacations, when he resided at Ewelme. Still they added to that incessant fatigue and excitement of the mind, which by a slow but constant process was preying upon his health; and it was a matter of serious regret to his friends, that he did not allow himself greater respite from his exertions, and was not otherwise more careful of a life so truly valuable. As is not unfrequently the case, he fancied himself strong, whereas in reality his constitution was weak; and he was too much absorbed by his constant employments and duties to perceive the gradual inroad which disease was making on his frame, though the mind continued as firm and vigorous as ever. In 1831 he published his first private course of lectures on the Ecclesiastical History of the First Century. The early history of Christianity was a subject indeed on which he had bestowed very great attention; having not only read carefully all that had been written upon it by the learned of every country, but he had investigated it deeply and critically, and he was therefore qualified to lecture upon it, not as one merely who conveys popular information, but as one who was perfectly master of his subject in all its parts, and was able to throw much valuable light upon such points as seemed especially to require elucidation. The sequel of these interesting lectures, comprising the history of the second and third centuries, was published in 1833, and the whole collected and printed in 2 vols. 8vo., Oxford, 1833, under the title of "Lectures on the Ecclesiastical History of the Three First Centuries, from the Crucifixion of Jesus Christ to the year 313;" and a useful abridgment was subsequently made at the request of the committee of the Society for Promoting Christian Knowledge, and published by them in 1 vol. 12mo.

In 1833 he also prepared for the Clarendon Press a new edition of Bishop Pearson's excellent work on the Creed. It was printed under his superintendence, and revised by him throughout with his usual care and scrupulous accuracy.

The only relaxation afforded him from these continued editorial labors, was the retirement of his parish during the vacations. But even there he was always actively employed in visiting his schools and catechizing the children, and in the assiduous discharge of his other parochial duties. He proved also a great benefactor to the church of Ewelme; having made considerable alterations and improvements in the internal arrangements and decorations of the building. This church, originally of great antiquity, was rebuilt in the fifteenth century by William duke of Suffolk and Alice his wife. It consists of a chancel, a nave, two side aisles, and a chapel at the end of the south aisle; and it is remarkable, not only for the elegance of its architecture, but also for the beauty of the monuments with which it is adorned. These are principally the tomb of the dutchess of Suffolk, and that of Sir Thomas Chaucer and his wife, besides others of minor interest. But the appearance of the church was much impaired by being crowded with pews of unequal size and height, and it required besides to be repaired and cleaned in many parts.

By the influence of Dr. Burton the parishioners were induced to give up their pews for open seats throughout; and with his liberal assistance, the proposed alterations and improvements were executed in a manner which reflects the highest credit on his taste and judgment and public spirit; and the church of Ewelme now deservedly ranks amongst the most beautiful and convenient places of worship in the kingdom. Dr. Burton further evinced his liberality by expending a considerable sum on the improvement of the house allotted to the divinity professor in Ch. Ch.; and he also decorated it with as many portraits as he could procure of his predecessors in that chair. We have stated that his health had now been declining for some time, so as to cause much regret and uneasiness to his friends. On his return to his residence at Ch. Ch., after the Christmas vacation, in the beginning of 1835, he was seized with a severe inflammatory attack on the chest; and though the complaint was subdued by medical aid and skill, it was evident that his constitution was giving way, and that a repetition of an attack of the same nature would probably prove fatal. Nothing however, short of physical incapability, could abate his ardor, or cause him to desist from his exertions. As soon therefore as he had recovered in some measure his strength, he resumed his lectures and other employments. He had now been engaged for some time in preparing a new edition of the Ecclesiastical History of Eusebius, a work which he justly considered of the highest value, and which he conceived had never been published in a manner adequate to its importance, or in accordance with the best MSS. existing in the different libraries. Having obtained the concurrence of the Delegates of the Press, he had procured collations of several valuable manuscript copies deposited in the libraries of Florence and Venice, Paris, the British Museum, and the Bodleian, which he had digested with incredible pains and care, and had inserted their various readings in the edition of Heinichen, the last which has been printed of this author. And though death arrested his hand, and prevented the completion of this great work, it must yet be gratifying to his friends, and to those who are the advocates of sound learning, to know, that the valuable materials he had collected and prepared with so much labor will not be lost to the public; since the Delegates of the Press have determined to print them, in the exact state in which they were left by him, at the expense of the University.

The summer of 1835 was spent at Ewelme with the same unwearied application to the duties of the parish which he always bestowed upon it, and apparently without any immediate apprehension as to the state of his health. But the winter brought with it again that tendency to inflammatory action of the chest and trachea, to which he was now constantly liable in severe weather. Nor did he take those precautions which the delicate state of his health especially required at such a season. His zeal and sense of duty led him to expose himself to wet and cold in visiting his parishioners, and unless positively incapacitated from attending to his duties, no minor consideration could ever induce him to put off what appeared to him urgent and imperative. Thus, though evidently suffering from the effects of a severe cold on the chest, he appeared in the pulpit on Sunday the 10th of January, 1836. His congregation were then little aware that this would be the last occasion on which he would ever address them; but they saw with concern that he was evidently laboring under a painful and serious disorder, and that the effort was too great for his physical state.

On the following day he visited Oxford, to transact some chapter business; but it was remarked by his friends in Christ Church that he appeared very unwell, and ought not to have left his room.

On his return to Ewelme, the disease under which he was suffering assumed a still more formidable character; and when his friend Dr. Kidd, who had always attended him in every illness, arrived from Oxford, he found him in a very alarming state of fever; and though every remedy was used which his skill and kindness could suggest, the disorder was not to be abated, and it was evident that he could not survive the attack.

Though in a state of great suffering, his patience and resignation throughout was admirable. Aware that his end was at hand, he made every necessary arrangement in his affairs; then, strong in faith, and full of hope, he prepared to resign his soul into the hands of his Maker, cleansed by the sacrifice and atoning merits of a dying Saviour. He expired in the afternoon of Tuesday the 19th of January, and was interred, according to his own desire, in the churchyard at Ewelme. In conformity with his wishes, the funeral was strictly private, being attended by the Rev. R. Lingen Burton, his brother, and nearest surviving relative, as chief mourner; three of Mrs. Burton's brothers; the dean of Ch. Ch., and the other resident members of the chapter. A plain tombstone in Ewelme churchyard marks the spot in which his remains were deposited, and which he himself had selected. But his numerous friends and pupils have resolved to erect a monument to his memory in the cathedral of Ch. Ch., by the hand of Sir F. Chantry, in order to testify their admiration for his many virtues, and to record them for the benefit of posterity.

From the British Critic.

NICHOLAS FERRAR.

Nicholas Ferrar was one of the most remarkable men of his age. He was the son of a wealthy London merchant, and born in 1592. At as early an age as six, not only his great talents, but his deep religious feelings, became very observable. Blessed with excellent parents, particularly a mother of rare understanding and piety, none of these beginnings were let fall to the ground, or wanted careful attention. They were also eminently successful in their choice of a school for him; and in his thirteenth year his master, declaring him "more than ripe for the University," accompanied him to Cambridge and settled him at Clare Hall. In 1610 he was unanimously chosen fellow. So well known were his attainments and character by that time, that Dr. Lindsell, his tutor, afterwards bishop of Peterborough, was wont to exclaim, "May God keep him in his right mind! for if he should turn schismatic or heretic, he would make work for all the world. Such a head! such power of argument! such a tongue! such a pen! such a memory withal he hath, with indefatigable pains, that all these joined together, I know not who would be able to contend with him!"

His health at this time was so delicate, that, by advice of physicians, he was recommended to travel abroad, as the only means of preserving his life. He travelled in Holland, Germany, Italy, and Spain. Wherever he went his active mind found subjects of interest and inquiry. Not only such general subjects as language, government, manners, and the state of religion, but the strength of fortresses, magnitude of arsenals, and magazines, trade, commerce, revenues, expenses of garrisons and navies, system of ship-building, on all these he was curious in collecting information. Painters, weavers, dyers, smiths, and other mechanics, were much at his lodgings, and he entered eagerly into details of their craft, so completely did he throw himself into all practical matters of real life.

How thorough a man of business he was is shown in the following particulars of his life. His travels were suddenly cut short by news which reached him in Spain of great pecuniary embarrassments, in which his father was involved. He hastened home, and by his able management the affairs of the house were honorably and successfully arranged. At this time also, through his father, he became interested in the affairs of a company formed for the colonization of Virginia and conversion of the natives. Many of the nobility and leading merchants were promoters of this scheme, but the conduct of the whole details of the company's business gradually came under Ferrar's management. He drew up the letters of instruction for the government and trade of the colony, which having been examined by the Privy Council, before which certain accusations were laid against the company by the Lord Treasurer Cranfield, Earl of Middlesex, and other powerful persons, received the commendation of many there "for their soundness of matter with respect both to religion and policy, and for their uncommon elegance of language." Even down to the victualling and equipment of the company's ships he was manager.

In the year 1624, he was elected member of the House of Commons. And when, in that session, the Earl of Middlesex was impeached, Ferrar, with Lord Cavendish and Sir Edwin Sandys, were ordered by the House to draw up the charge, and Mr. Ferrar was deputed to bring it in. He used to reproach himself afterwards much for his active part in this transaction, as it was known to be against the wishes of the king, and because also of some free speeches, made, as it would seem, by him against the will of his prince; so much so, that he was heard to say, stretching out his right hand, "I would I were assured of the pardon of that sin, though on the condition that this hand were cut off." Perhaps this regret hastened a resolution he had made some time before. This he executed in the following year, retiring with his mother and her children, grand-children, and other near relations, to an estate which she had purchased at Little Gidding, near Huntingdon, and passing the remainder of his life in a monastic seclusion, and almost exclusively given to devotional exercises. He began at once with a regular course, at Church and in the house, dividing the family into parties for the performance of the domestic services. They were in all about forty persons, "of whom above twenty were so descended from Mrs. Ferrar, that they kneeled to her morning and evening for her blessing."

Mr. Ferrar obtained leave of the bishop of the diocese, in consideration of the plague still raging, to use the Litany every day in the Church; and having once introduced it, he had license to retain it after the plague. They had three distinct daily services. Besides this, each hour of the day had a certain proportion of Psalms allotted to be said in it, by some part or division in the family: so that the whole Psalter was duly and devoutly said over by them, verse by verse, interchangeably, within the compass of the twenty-four hours. These household services for the different hours were so framed that the Collect, the Psalm, the Gospel and all, lasted but a quarter of an hour. This system was commenced in the summer of 1625.

A little before Whitsuntide in the following year, Mr. Ferrar went to London with his mother for some settlement of their affairs, and on Trinity Sunday he was ordained deacon by Bishop Laud, being presented by his former college tutor, Dr. Lindsell, "by whom the bishop was prepared to receive him with tokens of particular esteem, and with a great deal of joy that he was to lay hands on so extraordinary a person:" his purpose being, as he told his mother when he returned home to her in the evening, to separate himself to serve God in this holy calling, namely, to be the Levite himself in his own house, and to make his own relations, who were many, his cure of souls."

From the Gospel Messenger.

EDIFICATION.

John Kettlewell, from whose sermons the following extract is made, was an able divine of the Church of England. The Discourse quoted from, was preached at a visitation in May, 1684. He was greatly esteemed, and died of consumption in April, 1695, and was buried at All-Hallows-Barking, in the same grave from which the remains of Laud had been removed some years before.

The edification of the whole Church, I say, lies mainly in the settled peace and union of its members. The Church indeed is edified in the edification of its particular members, when they grow in faith and manners; because it is not barely a body of men, but a body of men professing faith and holiness; so that then it is perfected and improved, when they grow in these virtues. And so those gifts which were most instructing, and most apt to improve knowledge and good life, as *prophecy*, are said here to be more for the edification of the Church, than other gifts less instructing, as *tongues*. But the edification peculiar to it, as it is one body, and a Church, is the peace and union of its members. For peace and unity edifies and builds up, as separation and division dissolves and plucks asunder all societies.

The laying together and cementing wood and stones, builds up a house, and the dividing and scattering them abroad, pulls it down again; and so do unity, or division, build up, or destroy all communities. "A house or city divided against itself," says our Saviour, "shall not stand; and every kingdom divided against itself, is brought to desolation," (Matt. xii. 25.) So that the edification of the Church, which consists of such a vast number of members, is the keeping and establishing them in unity and peace; and nothing is more opposite to edifying, than schisms and divisions. St. Jude opposes edification to separation: "These be they who separate themselves,"—but, contrary to that,—"ye beloved, building up yourselves on your most holy faith," &c. intimating, that to edify or build up, they must forbear to separate, (Jude v. 19, 20.)

St. Luke says the Churches were edified, when they ceased to be persecuted and dispersed, and were suffered to be settled and united. "Then," says he, "had the Churches rest, throughout all Judea, Galilee, and Samaria, and were edified," (Acts ix. 31.) Where, by *edified*, I think we may well understand their being settled in peace, and established: not only, because their rest is given as the reason of it, to intimate that then they were edified when they were no longer scattered; but also because the increase in grace and spiritual comfort (the other meaning of edification) is mentioned besides and added to it—"were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied," (verse 31.) And St. Paul says the Church edifies itself, not only when by the supply of all the parts, there is an increase in goodness, but when moreover it preserves unity, and the whole body is compacted by what every part supplies: so that edification must imply unity and compactness in the body, as well as other instances of personal and private virtue. "From Christ," says he, "the whole body fitly joined together, and compacted by that which every joint supplies, makes increase of the body unto the edifying of itself. (Eph. iv. 16.)

Thus in the Scripture notion doth the edification of the Church consist in the unity, peace, and compactness, of its members. And this St. Paul plainly teaches, when he exhorts to "follow after the things which make for peace," because it is with them we must edify one another, (Rom. xiv. 19.) And when he ascribes edification to charity, that great bond of peace and union—"'tis charity," says he, "that edifies," (1 Cor. viii. 1.) And thus Theophylact well explains the Scripture notion. "The building," says he, "that is, all the faithful compacted and united into one body:" so that in his sense the Church is then built up, when it is compacted and united. And again, "Knowledge without charity puffs up and swells, and by that means divides from other members, and makes a schism: whereas on the contrary, charity edifies," (opposing edification to separation) i. e., maintains union.

From the Episcopal Recorder.

It is not in a spirit of rebuke or animadversion that I would beg leave to call the attention of the clergy of the Protestant Episcopal Church to an omission which is daily becoming more pvevalent amongst them, an omission which although it does not involve their piety, perhaps, does nevertheless detract from that reverence with which we are wont to invest every thing connected with the Gospel of our Lord and Saviour Jesus Christ. It is the omission of the reverential term *saint* in the references to the writings of the apostles. If this prefixture were not intended to be used, and that as a recognized term of dignity, why affix it to their writings? To discard it lowers the preconceived standard of reverence which is impressed upon the mind of even the most casual reader of the Gospels, and causes them to sink down to the level of uninspired writers. My attention has been called specially to this matter recently, by having had an opportunity of comparing the practice in this respect of one of the Right Reverend Fathers of the Church with that of some of the younger clergy, and were the mere sound alone to be considered, the use of the term saint should be continued; but in my humble opinion our clergy should fail to do nothing which is calculated to elevate the dignity of the profession which they have espoused.

TRUTH.

Baltimore, Nov. 21, 1839.

COMMUNICATIONS:

For the Churchman.

EDUCATION AND MISSIONS.

Mr. Editor,—I was glad to find by your last, that the Education and Missionary Society of our Diocese is bringing its claims and its necessities strongly before the Church. I think no person of ordinary observation could have failed to see, from the experience of our Diocese, that there is radical fallacy in the idea that zeal for foreign and other extensive missions necessarily increases zeal for those within our own borders. It is, I am told, a fact, that among the churches which have either entirely neglected, or but very partially observed, the canonical obligation of contributing to the education and missionary funds of our Diocese, are some in which foreign and other extra-diocesan missions have been favorite and liberally sustained objects. How much the vaunted principle that the more we do for others, the more we will do for our own household, is a sound and true one, there will now, that the claims of our Diocese, under the sanction of its highest authority, are brought before us with special force, be a good opportunity of showing.

Having seen the Bishop's circular to the Clergy of the delinquent parishes, I request the favor of appending an extract from it to this communication; and am, Mr. Editor, with great admiration of your paper and its principles, yours most truly, LECTOR.

Extract from Bishop Onderdonk's Circular to the Clergy of the several congregations of the Diocese of New York, which had not, between the conventions of 1838 *and* 1839, *complied with the Canon requiring a contribution to each of the funds of the Education and Missionary Society.*

"The state of our Education and Missionary Society, in its financial department, is truly alarming. There is great danger that at least no small number of Beneficiaries and Missionaries will be deprived of their stipends on the first of January; and although the stipends are small in amount, yet are they of very great importance to the recipients.

"The requisition of the Canon, on the subject of sustaining the Society, is in these words: 'It is required of every congregation in this Diocese to make an annual contribution in aid of the Education Fund, and also an annual contribution in aid of the Missionary Fund of the said Society.' This evidently supposes that each object is to be annually presented to each congregation for distinct patronage. Where a parochial system of charity is adopted, by which all objects are aided from a common fund, raised in behalf of all, a joint contribution to the two objects of this Society may be equivalent to a distinct contribution to each; but this can hardly be the case where a contribution is raised specifically for the Society. The distinct presenting of the claims of each may be surely expected to be much more efficient, than if the two are presented jointly; and this view of the subject was undoubtedly had, when the Canon was enacted."

For the Churchman.

Mr. Editor,—Will you suffer me for this single number to resume a topic, which I formerly treated with some care; but which, as being the main point of our difference, I am anxious to set in lights as full and varied as the state of the question may furnish. I refer to the inquiry respecting the gift of the Holy Spirit in baptism, for the production of a new heart, or any thing equivalent. When I considered this topic before, I had not the advantage of being able to refer to Bishop Burnet on the XXXIX Articles. The volume is now in my hands, and although I am not very solicitous respecting human authorities, where the Scriptures or the nature of the case furnish the grounds of a firm conclusion, still as testimony for the doctrines commonly received in the Church, I cannot deem it wise to overlook an author like the one before us.

I begin with the following citations. Speaking of Mark xvi. 16, "*He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned*: He says: "where it appears that faith is the mean of salvation, with which it is to be had, and not without it; since such a believing as makes a man receive the whole gospel as true, and so firmly to depend upon the promises that are made in it, as to observe all the laws and rules that are prescribed by it; such a *faith* as this gives us so sure a title to all the blessings of this New Covenant, that it is impossible that we should continue in this state, and not partake of them; and it is no less impossible that we should partake of them, unless we do thus believe. It were not suitable to the truth and holiness of the Divine nature, to void a covenant so solemnly made, and that in favor of wicked men, who will not be reformed by it: so *faith* is the certain and necessary mean of our salvation, and is so put by Christ; since upon our having it we shall be *saved*, as well as *damned* upon our not having it."

"On the other hand, the nature of a ritual action, even when commanded, is such, that unless we could imagine there is a charm in it, which is contrary to the Spirit and genius of the Gospel, which designs to save us by reforming our natures, we cannot think that there can be any thing in it, that is of itself effectual as a mean; and therefore it must only be considered as a command that is given us, which we are bound to obey, if we acknowledge the authority of the command. But this being an action that is not always in our power, but is to be done by another, it were to put our salvation or damnation in the power of another, to imagine we cannot be saved without baptism; and therefore it is only a precept which obliges us in order to our salvation; and our Saviour by leaving it out when he reversed the words, saying only, *he that believeth not*, without adding, and is not baptized, *shall be damned*, does plainly insinuate that it is not a mean, but only a precept in order to our salvation."

Now, Mr. Editor, it may be that I am mistaken, in supposing that your columns have taught a doctrine of Baptism considerably different from this. If so, I beg pardon for troubling you with these citations, impertinent as they would then be. Bishop Burnet afterward says: "But after all, this" (i. e. that there is in Baptism somewhat internal, which comes from God,) "is not to be believed of the nature of a charm, as if the very act of Baptism always carried with it an inward regeneration." This is certainly different from saying, in terms unqualified: "Baptism, therefore, is a new birth, the beginning of a new life; a life of new principles, new affections, new hopes and fears, such as the world could never inspire, &c." (Churchman, Oct. 5.)

Once more: having spoken of some doctrines which early arose, "that we cannot be determined by," as for instance, "the absolute necessity of Baptism in order to salvation," he goes on to remark: "Another opinion that arose out of the former, was the mixing of the outward and inward effects of Baptism; it being believed that every person that was *born of the water*, was also *born of the Spirit*; and that the *renewing of the Holy Ghost* did always accompany the *washing of regeneration*." Such is one of the "doctrines," which as far as the judgment of this author goes, the Church is not now "determined by," or does not hold.

With a single citation farther, I shall conclude this essay. "So that upon the whole matter, Baptism is a federal admission into Christianity, in which, on God's part, all the blessings of the Gospel are made over to the baptized; and on the other hand, the person baptized takes on him, by a solemn profession and vow, to observe and adhere to the whole Christian religion. So it is a very natural distinction to say, that the outward effects of Baptism follow it as outwardly performed; but that the inward effects follow upon the inward acts, &c. A very different thing, it must seem, that the inward effects of Baptism should *follow* the "inward acts" of Faith and Repentance, from teaching that the *inward effects always attend the rite*.

It can hardly be necessary for me to admit, that Bishop Burnet has employed many expressions, which taken by themselves would sound differently from those here quoted; but these being mostly negations, his affirmations must of course be so understood, as not to deny these; else we charge him with palpable inconsistency. C. S. A.

Newtown, Bucks Co., Pa., Nov. 23.

For the Churchman.

VISIT TO THE TOMB OF MILTON.

Milton, whose genius had angelic wings
And fed on manna! *Cowper.*

The Church of St. Giles, Cripplegate, is considered one of the most ancient and venerable structures in the city of London. I had set aside a day for the purpose of making a pilgrimage to this shrine; for in it repose the ashes of Milton! It is a very interesting edifice, apart from its containing the remains of the illustrious dead. On the south side may still be seen the remaining portions of Old London wall, with bastions, affording the Antiquary ample subjects for speculation, carrying him back to the days of Constantine the Great, during whose reign this wall is supposed to have been erected.

The present Church is one built upon the site of that founded by Alfune, twenty-four years after William the Conqueror had invaded England, in the year 1090.

As I drew near its ancient walls, my emotions were of no ordinary kind. It stands at the south end of Red Cross-street, in no secluded spot, but in the midst of the most thronged and busy parts of London; yet I paused and meditated, even in the thickest of the din and roar of its countless multitudes. "I am not contented (says Godwin, in his Essay on Sepulchres) to visit the house in Bread-street, where Milton was born, or that in Bunhill-Row, where he died. I want to repair to the place where *he now dwells*. Some spirit shall escape from his ashes, and whisper to me things unfelt before."

Neither was I satisfied until I had stood over all that remains of the immortal author of Paradise Lost! It was towards the close of a day in the latter part of October, that I set out on this long contemplated visit. London afternoons are dull and gloomy enough at this season of the year, and this one was particularly so. I wandered through the intricate streets and lanes in the vicinity of St. Paul's Cathedral, and about the ancient purlieus of Little Britain in pursuit of my design. At last I arrived at this venerable looking Church.

"There are but few, we think, who can enter a churchyard in which the bodies of the virtuous, the wise, and the beautiful, have been deposited during centuries—(although, perhaps, unsung by poet and unknown to fame)—who can dwell on the strong passions, the glorious aspirations, the hopes, the fears, which alternately agitated the breasts of those, when living, who now lie within the cold ground, without feelings of reverence and awe; or avoid a train of thoughts on the futility of all earthly views and wishes, ending in a resolve to be for the future better men. In such a spot one may almost fear to tread. Every grain of dust is hallowed; for every grain was once, perhaps, a portion of a fellow-being; with like thoughts, like powers, and like passions, to our own. We ask ourselves, what was the life of him whose earthly tenement we now trample beneath our feet?"

It was with similar feelings passing through my mind, that I entered the church porch and rang the porter's bell for the sexton. It was answered by the sexton's daughter, who, in the absence of her father, volunteered to show me the Church, and bounded off in pursuit of the keys. She returned in a few moments, and opened the church door, and ushered me into the last resting place of Milton! I entered with feelings of reverence. Here then was I, a pilgrim from a far distant land, standing over the ashes of him who sang

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our wo,
With loss of Eden." *Paradise Lost.*

He was buried here under the clerk's desk in 1674. For many years there was no stone, no memorial, to designate the spot within the Church. A monument was in the year 1793 placed against one of the columns on the north side of the nave. It consists of a very fine bust of the poet, by Bacon, and a tablet beneath (terminated by a flaming sword, the serpent and the apple grouped together.) It bears this inscription:—

JOHN MILTON,
Author of Paradise Lost,
Born Dec. 1608. Died Nov. 1674.
His father, John Milton,
Died March, 1646.
They were both interred in this Church.
Samuel Whitbread, Posuit, 1793.

The liberality of the late Samuel Whitbread erected this tribute to genius, to which the literary pilgrim may pay the passing homage of heartfelt respect.

Most readers recollect the malediction of Shakspeare on him who should disturb his bones,—

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here;
Blessed be he that spares these stones,
And curst be he that moves my bones."

This touching appeal probably saved his ashes from profane hands. Not so the remains of Milton. In the year 1790, his tomb was violated in a way that excites horror and disgust. Under the plea of raising a subscription for a monument to the bard, a search was commenced for his remains. They were found beneath the chancel. This appeared to satisfy those commissioned to draw up a statement of the fact, who gave orders to the workmen to fill up the grave. The next day some of the parishioners met to dine together at the residence of the overseer of the parish, when the discovery of Milton's remains became the subject of conversation. They determined to disinter the body again and examine it more minutely. Accordingly at 8 o'clock that evening, "heated with drink and accompanied by a man named Hawksworth, who carried a lighted flambeaux, they sallied forth and proceeded to the Church."

"When night
Darkens the streets, then wander forth the sons
Of Belial, flushed with insolence and wine."
Milton.

The coffin was taken from its gloomy receptacle, and rude hands tore open the leaden covering, which displayed the shrouded form of the poet. The features had disappeared, but the hair was in a wonderful state of preservation. After possessing themselves of the hair, the teeth of the upper jaw, part of the skull, and one of the leg bones, the remains were publicly exhibited, for sixpence each person, by the sexton, who realized nearly one hundred pounds; and this done amid the ribald jibes and jokes of vulgar fellows. I could not divest myself of the revolting feelings produced by reflecting on the sacrilegious and sickening work of profanation towards the remains of Milton. That such a thing should have been permitted in a Christian land, must indeed excite surprise and indignation. It has been truly said that "in his own day and generation, the name of Milton stood high in the world; and though a century and a half have since intervened, it has not yet 'gathered all its fame.' He wrote for posterity, and he has obtained, and is still obtaining, its full and favorable award. Time, which has stripped so many of his compatriots of their fugitive renown, has only added to his distinction, and each successive generation of his countrymen has spontaneously crowned his genius with fresh honors, as spring annually clothes the forest with new leaves and verdure." In reading Milton, the mind dwells upon sublime imagery—upon lofty and rebellious spirits—upon the dread magnificence of heaven—upon primeval innocence, and the happiness of our first parents—the morning and evening orison—the garden, the sweet dew of flowers—the cool bower and the angel Raphael—the primitive oriental landscapes of Paradise, and the fall of man! How glowing are his pictures—how delightfully imbued with the rich coloring of morn and dewy eve!"

With him

"We may walk,
In solitary groves, or in choice gardens,
From the variety of curious flowers:
Contemplate nature's workmanship and wonder:
And then for change, near to the murmur of
Some bubbling fountain, we may hear him sing,
And in imagination conceive
With what melodious harmony a choir
Of angels sing above their maker's praise!
And then, with chaste discourse, as in return,
Imp feathers to the broken wings of Time."*

Milton's ashes consecrate his mausoleum! His genius has received the homage of all men in his own, and in far distant lands, wherever the English language is spoken; and his greatest poem kindles up the mind to rapture at the name of one who could grapple with such a mighty subject. "Milton's delight (says Dr. Johnson) was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery into worlds where only imagination can travel, and delighted to form new modes of existence, and furnish sentiment and action to superior beings, to trace the counsels of hell, or accompany the choirs of heaven."

The hour in which I stood over the hallowed dust of Milton, was to me peculiarly solemn. It was silent and lonely. There were no garish sunbeams to light up dusky splendor, for his tomb is beneath the cold stone aisle; yet he lies in an ancient edifice. No "long drawn aisle, or fretted vault" to fill the eye's fancy, and no "pealing anthem swelled the note of praise," whilst I lingered within its walls;—all was still, and I wished it so.

It made me feel loth to depart from this interesting spot. It was an hour for musing and reflection, calling to my mind the poet's beautiful poem of "Il Penseroso."

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowered roof,
And storied windows richly dight,
Casting a dim religious light:
Then let the pealing organ blow,
To the full-voiced choir below,
In service high and anthem clear,
As may with sweetness through mine ear,
Dissolve me into ecstacies,
And bring all heaven before mine eyes."

I have said there were no "long drawn aisles," yet the interior of the church is spacious, and not devoid of ornament and other embellishments. Like most English churches, it is divided into a nave and aisles—the division being formed by clustered columns, and pointed arches, with boldly-moulded soffits. The galleries in both aisles are heavy and unsightly, and serve greatly to disfigure the interior. They were erected in 1624. At the end of the church is a large altar-piece of Corinthian pilasters elaborately gilt, with an oval light above it, filled with stained glass, which latter has upon it the date 1791. The chancel ceiling is arched, and adorned with painted cherubim. The pews are of oak, black with age. The organ loft is embellished with a large and imposing looking organ.

The legend of the saint to whom this church was anciently dedicated is as follows. He is said to have been a native of Athens, and so remarkable for his charity, that when his parents died and left him a large estate, he gave away not merely that, but the coat from off his back. It is stated, although without good authority, that he was afterwards discovered in a dreary cave in France, by Charles Martel, when hunting; that the latter built a monastary for him at Nismes.

There are other reminiscences and memorials connected with this Church highly interesting.

Oliver Cromwell was married here to Elizabeth Boucher, August 22, 1620. Considering Milton's position with Cromwell during life, this accidental connection, slight as it may be, is singular." The entry made, reads thus in the Register-book, under the above date: "Oliver Cromwell and Elizabeth Boucher." The south wall of the chancel contains a monument to Speed, the antiquary, and author of historical and theological treatises, and a large work, the History of Great Britain. The monument is most ancient and curious. It consists of a bust of the antiquary, (once painted and gilt, it is now soiled with age,) within a cabinet, with a book in one hand, and a skull in the other; and one of the doors fastened back, as it were, against the wall, has an inscription in Latin.

Here also is a monument to one, with whose name the world is familiar, the pious John Fox, author of the "Acts and Monuments of the Church," usually known by the name of "Fox's Book of Martyrs," who died in 1587, at the age of 70. On the opposite side of the chancel is a tablet to the memory of Margaret Lacy, who died in 1634. This lady was a descendant of Sir Thomas Lacy, of Charlecot, in Warwickshire, whose park was the scene of Shakspeare's deer-stalking frolic, and whom the bard in his anger has immortalized as

"A Parliament-man, a justice of peace,
At home a poor scare-crow, in London an ass."

Another monument particularly arrested my notice. It is commemorative of Constance Whitney, (also a descendant of Sir Thomas Lacy.) It represents a female rising from a coffin. This called to my recollection the oft told nursery tale, familiar to most children, recorded of this lady, who it is said having been buried while in a trance, was restored to life through the cupidity of the sexton, which induced him to steal to her grave at night, to obtain a diamond ring left upon her finger. This brought the sleeping lady to life, who afterwards married and left numerous descendants. This story was again circumstantially related to me whilst I was examining her quaint effigy, by my fair little guide. I was greatly amused with the implicit faith in which she held the tradition, as well as her artless manner of relating it, bringing to my mind the days of childhood, when I had listened with credulous wonder and surprise, to the details of this marvellous story.

There are many other ancient and highly curious monuments here worthy of notice, for this famous church and neighborhood is particularly interesting to the antiquary and the lover of legendary lore. Adjoining this edifice, is Jewin-street. This was the only place in England, up to the year 1177, wherein the Jews were allowed to bury their dead. It was called in consequence, at that time, the "Jews' Garden." In this street Milton lived a short time before his death.

But there is no end to the celebrated and ancient reminiscences connected with this antique portion of London, each spot being renowned for much curious local history. Having accomplished the great object of my pilgrimage, namely, to visit the tomb of Milton, I prepared to depart.

Therefore having bestowed a willing fee to my fair and gentle guide for her services, and after casting once more a lingering look towards the spot where the remains of the immortal bard reposes, I bade adieu to the venerable Church of St. Giles, Cripplegate, and to the ashes of Milton! D.

THE CHURCHMAN.

SATURDAY, DECEMBER 7, 1839.

ADVENT.—We gave last week a large part of Mr. Wogan's comment on one of the lessons for the first Sunday in Advent. This week we give the whole of his comment on the first lesson for the second Sunday in Advent. It is impossible for us to furnish better reading. Mr. Wogan was a layman of eminent piety and learning, worthy to be ranked with ROBERT NELSON, for his abilities and the fervor with which he consecrated them to the service of God and his Church. He was a favorite with Bishop Hobart, as we infer from the frequency with which the bishop has quoted his work on the Lessons in his edition of Mant and D'Oyle. Indeed he is not unlike the bishop in the fervor and animation of his style, and thorough devotion to the Church.

REV. BENJAMIN D. WINSLOW.

In consequence of a temporary absence from the city, it was not in our power to announce last week the melancholy tidings of Mr. Winslow's decease. Had we been as usual at our post, the communication, part of which we shall annex to these remarks, would have been published entire; and in this case the article from the Burlington Gazette, and the following tribute intended for our own columns, would have appeared, as we could have wished they might, in separate numbers of our paper.

Mr. Winslow has been know to our readers as an able and frequent contributor of original poetry to our journal. During his residence in the city and connexion with the General Seminary, we had the happiness of a personal acquaintance with him, and are thus able to add our own testimony to that of all who knew him, of his signal worth. Poetry in him was not an insulated gift, developed at the expense of the other faculties. The powers of his mind were in harmony, and the solidity of his judgment and vigor of his understanding were in proportion to the richness and saliency of his fancy. The nobleness of his mind, leading him ever to a generous appreciation of the deeds of others, and the humility and dignity of his character, were no less remarkable, and inspired all who knew him with high expectations of his usefulness in the Church. Sorrow for his loss and submission to the providence that has so ordered it, are best expressed in the words of his friend:

"Though the lustre of genius could not be hid, yet all his writings were characterized by the greatest plainness and simplicity. Vigorous sense, weighty argument, close application of divine truth, were their most striking attributes. He did not polish away the edge or strength of truth. All who heard him can bear witness that his preaching was of a most practical character, coming home to the heart with convincing eloquence, warm with the heat of love, alive with the inspiration breathed through those words which "holy men of old spake as they were moved by the Holy Ghost."

"And he not only taught those sacred lessons learnt from higher wisdom, with hallowed lips and burning words, but he enforced them with the far holier eloquence of a most consistent life, whose practice kept even pace with all his precepts. In the performance of all his duties to God, he was most rigorous, even austere. He was most strict and frequent in his devotions, interpreting *literally* the scriptural directions. He ever loved to hold communion with heaven through those deep channels in which saints and martyrs of old approached the same throne of grace. And in the performance of his duty to his neighbor, whether as a man, a Christian, or a minister of the blessed Gospel, he was most faithful. If his talents and genius won our admiration, much more did the glowing virtues of his soul, called into full exercise, kindle our burning love. He was noble in each thought, gentle in every word, and high-minded in all his deeds. Kind from the native tenderness of his disposition, benevolent from the motions of a generous heart, not content with *wishing*, like his Divine Master, he went about *doing* others good. He always selected as objects of his charities those who most needed his offices—the poor, the afflicted, the wretched. He was as quick a visiter as sorrow, or sickness, or death. There was no abode of destitution within reach which he did not enter, no bed of sickness where he did not kneel, no house of mourning without his words of comfort. There are many touching incidents on record here most beautifully exemplifying his tender and unwearied kindness, his feeling and most active benevolence to every species of distress. I forbear to refer to these, as they will I trust be brought out in a fuller memorial, affording at once a bright example and a strong argument for the Church. It has never been my lot to meet with one who carried out more fully and conscientiously the principles and practice of the Church. And would it be called bigotry to give to these holy influences the praise of those excellencies which, conspicuous in the life, shone even brighter in the death of this faithful servant of the Most High? The sum and substance of his worth may be written in a single sentence: *He was consistent in every thing he did—because he did every thing from principle.* He was thus consistent in strictly and faithfully adhering to the doctrines and discipline of the Church on whose peaceful bosom he rested, even in the hour of storm and trial, with an unshaken and eternal confidence. He affords a remarkable exemplification that this consistency can be maintained without incurring hostile feeling among those differing or opposed in sentiment. That this was the case with him is proved by a happy illustration. Understanding that a sermon commemorative of his life and death was to be preached on Sunday morning, the Rev. Cortland Van Rensselaer, the Presbyterian minister, in behalf of his own and the other congregations of the place, addressed a note to the bishop requesting that the sermon might be deferred until the afternoon, when they would close their houses of worship to unite in paying "honor to whom honor was due." And thronging friends, notwithstanding the severe storm, testified by their deep attention and their tears, the extent of general interest and sympathy felt by all classes and denominations.

Thus did the lustre of his shining example illumine the active walks of life. But we must follow him to another scene, where the light of his virtues shines "'mid shades" The faithful servant of God, the active benefactor of man, is stayed in his useful course. The terrible hand of relentless disease is holding him in its unyielding grasp. The narrow chamber of sickness now confines him, the bed of death is his resting place. It has been my lot to visit some such scenes, but none like that! Never, oh never may the impression then made be effaced. I would carry the memory of that instructive scene ever with me, till life's devious course brings me to the like spot, that even some faint gleam of its remembered light may cheer that hour of gloom. Oh there was a glorious hope there brightly seen for those who must "walk by faith and not by sight"—(and how else can we reach the end of life?) Stretched upon a couch of ceaseless agony, fell disease now torturing him, and death, in visible shape of terror, approaches with slow and sure pace. The ties of all its tenderest relations bind him to life. His master is just opening to him a career of grateful usefulness. But the son, the brother, the husband, the father, and the minister, in the very morning of life, is told that he must prepare for night, that he must die in his youth, and leave all that earth holds dear. No murmur escapes him. With cheerfulness he submits to God's all-wise decree. No vain confidence is seen—his only *assurance* is that Christ died for sinners. And though trembling in view of his sins, his soul is still unshaken in sight of the cross. Though all beside are moved, he alone is firm. He gently bids his weeping friends, in words he often repeated to those around,—

"Weep not for me;
Be blithe as wont, nor tinge with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifts heaven's bounty lends,
Nor miss my face, dear friends!"

I still am near;—
Watching the smiles I prized on earth,
Your converse mild, your blameless mirth:
Now too I hear,
Of whispered sounds the tale complete
Low prayers and musings sweet.

A sea before
The throne is spread; its pure still glass
Pictures all earth-scenes as they pass.
We, on its shore,
Share in the bosom of our rest,
God's knowledge, and are blest!
Lyra Apostolica, 53.

Thus with strong, yet humble confidence, with frequent prayer, with constant looking toward heaven in perfect calm and peace, our brother died and went to "Christ's embrace," leaving us in this "lonesome world." He, if any since Paul, might have adopted those words—"I have fought a good fight, I have finished my course, *I have kept the faith*: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."—Who, with the vision of such a life before them, does not say from the depths of the heart, "let me die the death of the righteous, and let my last end be like his."

I have thus given you, Rev. and dear sir, a faint and too imperfect sketch of the life and death of our departed brother—my words are uttered in the midst of sorrow, which none but those who have lost so near and dear a friend can know, increased by the thought that I can do his memory so little justice. I conclude with the earnest prayer, that the sweet influence of his most holy life and saintly death may so affect our hearts, that we, like him, may "never die."

I remain your faithful friend and brother, F. O.

FASTING A MEANS OF HEALTH AND LONG LIFE.—We have received a communication in relation to some of the benefits of fasting, much of which we like, but to which, as a whole, we are not quite prepared to subscribe. The writer tells us, that in reading some biographical sketches of the clergy of the fourth century, he was struck by *the good old age* to which they arrived. Out of seventeen, the time of whose births and deaths is recorded, twelve lived over seventy and three over sixty years of age. All of these were distinguished divines, nearly all bishops, living at the same time, or at least in the same century. The striking contrast in this particular between them and the clergy of modern times, led the writer to inquire into the cause of the difference, and this he ascribes to the abstemiousness of the former, and the participation of the latter in the luxurious habits of the present age.

We are willing to allow the deduction, viz., that suitable fasting promotes health and long life, although the data from which it is drawn appear hardly sufficient to warrant it as a deduction. Mr. Hitchcock, if we remember right, in his "Dyspepsy Forestalled," (or, as he should have entitled his book, "Dyspepsy Forestalled *and appropriated*,") brings statistical proof to show that the lives of the Roman Catholic clergy are on an average longer than those of Protestants; and Mr. Alban Butler, in his Lives of the Saints, has a mass of curious testimony to the same effect. Similar facts have been adduced by others: and we presume that no one doubts, that fasting, in such measure as prescribed or recommended by the Church, is preventive of disease, and conducive to longevity.

It is not on this point that we differ from our correspondent. Provided a man will remember that there are a thousand agencies continually acting on the human system, and not ask us to resolve all disease into one cause, and ascribe all health to the use of one means, but will speak with reason and moderation, and use in words the temperance which he recommends in food, we will accede to all that he may say, as we do accede to the most that our correspondent says, on the benefits of fasting. But the point on which we so far differ from him as to doubt the propriety of publishing his unsparing remarks, is in reference to the actual habits of the clergy. We must believe that there has been one clergyman who left the word *fasting* out of the prayers for Ash Wednesday, because our correspondent asserts the fact, but we would rather hope that the omission was accidental, than suppose that the poor man "regarded fasting as a remnant of Popery." But we do not believe (and he certainly has no right to say) that the clergy neglect the fasts of the Church to the extent which our correspondent confidently attributes to them.—"The Ember-days and Fridays," he tells us, "are wholly neglected as Fasts, the quality of the meals and quantity consumed on those days differ in no one particular from the other days of the week; indeed, all Fast Days are turned into Festivals." How does he know this? "Fast-sermons," he adds, "are as scarce as fast-dinners;" and that because the clergy "have neglected fasting, and cannot preach upon its binding nature." Is he sure of the fact? and sure of the reason? Or has he just awoke himself to the sense of the duty, and fallen into the common fallacy of a new convert, who supposes that in confessing his own sins he describes the character of his associates? The following extracts from our correspondent's article we cheerfully insert.

"But the question comes up, why have they not observed the fasts the Church has authorized them, when she has appointed the particular days? If so, it remains then no longer with any one's private judgment whether he will observe them or not. Still they are neglected, and why? This I cannot answer, and would be pleased to hear it answered by any churchman. It cannot surely be because it is hard to the flesh thus to deny it; or, because meditation and prayer (the end of all fasting) is not so much needed now as formerly.

"Alas! those good old days, when the church-bell tolled the community *daily* up to prayers, even in those days, *fasting* was thought very conducive to an increase in Christian holiness, and, Sir, it was *practised*. I fear the Church has suffered in this matter from the influence of the sects around her: who, in their blind zeal for Protestantism, are still protesting even against the Protestantism of the Reformation, and what is worse, against the customs of the most apostolic times. Cheering to the hearts of many will the day be when the clergy one and all return to the duty of fasting; they will then have another additional and powerful weapon against sin, not to be sure so much against the *flagrant* sins of the world, as those *insidious* ones of the Christian's heart."

"Happily, the Church among her wise provisions for disciplining the soul, has provided a *medicine* for the body, (of course the end of this provision is the good of the soul, as all other provisions for the body ought to be, whether appointed by the Church or not,) a medicine, which acts as a *prevention* to dyspepsy, and a thousand other complaints, and which we, as churchmen, are bound to use; this medicine is *fasting*. And this is the manner in which it is so peculiarly beneficial in preserving health: if our digestive organs lose their vigor of action through the system being too much clogged, or a want of exercise, the weekly *Fast of Friday* will set them in healthful operation again. Physicians recommend *fasting*, not only so, they *exact* it when administering their medicine in order that it may have a proper effect; for the same reason does the Church, when administering the medicine of self-examination and prayer. Physicians recommend abstinence from animal food in the spring of the year as peculiarly beneficial to health: it so happens that the first of Lent comes just at that season. Now, Sir, if the Church had appointed these fasts only to protect our *animal* system from disease, I should think it wise in her; but when it does this, and by doing it contributes more and more to the grand end, the benefiting the *soul*, how much is she to be admired in such a provision! I maintain then that the *practical* observance of the Fast-days is highly conducive to health, that it protects the system from many disorders, especially those to which, from their sedentary habits, the clergy are particularly exposed." L. L.

NATURAL RELIGION THE REMAINS OF A PRIMITIVE REVELATION. *A Discourse pronounced at Burlington, before the Literary Societies of the University of Vermont, August* 6, 1839. By TAYLER LEWIS, Esq., Professor of Greek and Latin in the University of New York. New York: University Press, 36 Ann-street. 1839.

An excellent address, and an honor to the New York University. All that surprises us is, that its author should express any diffidence of the views which he has so well declared and vindicated. He may have, and we should judge from the tenor of his address that he has, arrived independently at his conclusions. But we believe that his views have been espoused by most sober divines who have not been perplexed with metaphysical pursuits. Certainly many have written expressly in defence of them. Mr. Lewis will be pleased to find that Dr. H. M. Mason, in his recent address at Newark College, has moved in a parallel path with himself. From many valuable passages in Mr. Lewis's Address, we select the following:

Numerous allusions to such a purer and more enlightened primitive state are found scattered over the pages of classic antiquity. Plato himself styles some parts of his own sublime philosophy, θεοπαραδος σοφια, from which some have derived an argument, that in his eastern travels he had become acquainted with the Jewish scriptures. It is safer to suppose, that he referred to the remains of a primitive or patriarchal revelation. In a passage in the Philebus, Socrates tells us "that the ancients, who were better than we, and who lived nearer to the gods, have handed down to us these traditions." In a still clearer manner Aristotle says: "It has been handed down from *the ancients*, though left to their descendants in the forms of mythology, that the Divinity encloses or encircles all nature. The rest are mythological additions for the persuasion of the multitude, and the administration of law and public utility. From whence, if any one should separate and receive only that which was original, he might regard it as divinely said, and most agreeably to reason, that whilst often, as far as the natural powers of man could go, every species of art and philosophy had had its origin and decline, these primitive opinions (ταυτας τας δοξας εκεινων) had survived as fragments among them all to the present day."

Although the ancient philosophers endeavored to prove the truth of the soul's immortality, and put forth arguments which many modern theologians have treated with contempt, merely because they did not understand them, still did they ever derive the *origin* of the opinion, not from the light of reason, but from the authority of ancient tradition. Equally striking is the testimony, both of the philosophers and poets, to the antiquity of the belief in a state of moral retribution after death. Hence, says Plato in his seventh epistle to Dion, "*Thus ought we always to believe those ancient and sacred words* (τοις παλαιοις τε και ιεροις λογοις) *which declare to us that the soul is immortal, that judges are appointed, and that they pass the highest sentences of condemnation, when the spirit is separate from the body.*" In a still more striking passage from the Republic, he gives us the most express declaration of the common belief. "*For well know, O Socrates, that when one supposes himself near the point of death, there enter into his soul fear and anxiety respecting subjects before unheeded. For then the traditions concerning Hades*, (μυθοι λεγομενοι περι των εν Αδου) *how those who in this life have been guilty of injustice, must there suffer the penalty of their crimes, torments his soul. He looks back upon his past life, and if he finds in the record many sins, like one starting from a frightful dream, he is terrified and filled with foreboding expectations.*" This passage alone is sufficient to refute volumes of Warburton and Whately. It is not put forth merely as a speculative tenet of the philosopher, but as expressing the sentiment of the common mind in all ages; exhibiting just the same view of death, and the same apprehensions of future retribution, as now prevail, and as ever have prevailed among mankind; a sentiment not *derived* from philosophy or reason, (however much it may be supported by them,) but handed down by universal tradition from that ancient period, when Adam hid himself from the presence of the Lord, and sin revealed in his conscience the penalty of the broken law.

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* *Massinger.*

We were on the point of saying that we could not reconcile Mr. Lewis' ascription of the knowledge of a future life—*not* to the light of reason but—to tradition, with his adoption of Coleridge's distinction between the reason and understanding, until we remembered that the author forewarned us in the outset that he intended to take the word *reason* in the popular sense. Does he then in truth mean that the knowledge of a future life was not *revealed* to man *through the medium of language*, but was implanted originally in his reason? And will he after all fall back on the very quicksands of the so called Natural Religion, against which he has sought to guard us? Let him beware of Coleridge! In referring the knowledge of God to an original revelation, *through the medium of language*, (if such be indeed his meaning,) he stands on impregnable ground. But this is far different from referring the same knowledge, with Coleridge, "up to the very tap root of humanity," which is just the place where Tyndal would wish to have it.

The following passages from the concluding part of the Address will be read with pleasure:

Our security against this is not found in the *spirit of the age*, if this undefined principle is not the same with the humbling spirit of the Gospel. It is not found in the art of printing. We may well doubt, whether with all our multiplication of books, there is more thinking, or even more instructive reading, than at former periods. Our land is filled with bibles, yet with the exception of professed philologists, there was never perhaps a time since the Reformation in which there was less biblical knowledge, or less close study of the sacred word among the mass of the people. The press may disseminate, and is now disseminating more of falsehood than truth, more of darkness than light. Our security is not found in the prevalence of free institutions.

Instead of yielding security, they need themselves every support which can be drawn from reason and religion. The roll of prophecy furnishes no sure ground of confidence, for a boasting age is disqualified for its interpretation, and is almost sure to pervert its meaning to the encouragement of some delusive hope. Our security is not found in the advance of the physical sciences. Without a change in the moral condition, (which they have no tendency to produce,) they may prove a curse rather than a blessing. This branch of knowledge is emphatically one "that puffeth up."

The fact which we assume as needing no proof is, that this is beyond all others, and without any parallel in human history, an age of extravagant and vain-glorious boasting. In testing its claims we place ourselves upon no long and complex train of reasoning. We lay claim to no far-reaching sagacity, but simply turn to the clear testimony of Holy Writ. No flesh, says the Inspired Word, shall glory in his presence. The truest and most enduring good of a fallen world is connected with the acknowledgment of this high perogative. Our only hope is to be found in a sincere confession of our weakness and depravity, in practically connecting this confession with all our social and political institutions, and in humbly assuming that attitude, which becomes a "world lying in wickedness," and a nature so stained with sin, that nothing but the blood of the Son of God could suffice for its expiation. Our ark of safety is indeed the bible, but our only security even for the preservation of its authority, must be found in the influences of that reviving spirit, that breath of the Lord that "bloweth when and where it listeth."

The popular trumpet gives no uncertain sound. Divine aid is indeed often appealed to, but it is almost universally regarded as a mere link in a chain of causes, a necessary accompaniment of the upward series of human developments. Pantheism assumes a religious aspect, and talks of *high belief*, whilst it defines nothing and means nothing. Materialism and a spurious idealism join hand in hand in substituting the empty abstraction of a first cause, of an idea, or of an influence, in place of the personal, holy, sin-hating, pride-subduing God of the Bible,—and a dreamy sentimentalism, in place of the awful truth which is revealed in the cross of Christ. The philosophy of which we have spoken, exhibits any thing but the humility of a fallen race, conscious of guilt, and trembling lest there might be a withdrawment of the breath of spiritual and intellectual life. It is forgotten that the intellect is not the highest part of man, that it derives from the moral nature its power, its life and its motives of action—that it fell with it—that if it ever truly rises it must rise with it, and that when it spurns this state of dependence, the light that is in us becomes a "darkness visible," a constant source of unreal and delusive phantoms.

We feel that we are indulging in no railing spirit, but speak the words of truth and soberness, when we refer to the spread of an opinion that prevails as well in the Church as in the world. We allude to the cant about independence of thought, of thinking for ourselves, of cutting loose from the past. My young friends, before you are led astray by this spirit, test it by the close examination of secular and ecclesiastical history: test it by the faithful study of the Bible. Those who indulge in it often allude to the Reformation, and to that assertion of the right of private judgment, which, though made with proper caution by some of the reformers, has been since assumed by political writers in its widest latitude, as the indelible mark of Protestantism. Examine, however, the writings of that period, and note the striking contrast they present to the reformers of our own times. With what reluctant caution did Cranmer, and Bucer, and "that mighty man" John Calvin clear away the rubbish of centuries in digging for the old foundations. Many a modern sermon contains more declamation about high views, and deep views, and grand developments of Christianity, than is to be found in all the writings of the reformers, and of the century following. It is certainly a matter of wonder, and one of the surest signs of a special interposition of Heaven, that at a time when there was such a breaking up of previous opinions, when every natural cause impelled to innovation, there should have been so little of that boasting spirit, which now characterizes every petty effort that dignifies itself with the name of reform.

Aids to Reflection.—We perceive that a new edition of this celebrated work of Coleridge, has just been published by Swords, Stanford & Co., with a strongly commendatory preface by Professor M'Vickar, of Columbia College. If it were not irreverent we should be tempted to quote two passages of Scripture; one for the author, "Lo, this dreamer cometh!" The other for the editor, "Is Saul also among the prophets?" We shall have more to say of the book in our next. Meantime let us not be thought to speak of it in unfriendly terms. The work is an extraordinary production, and one that has exerted and will exert a quickening, and on the whole, a salutary influence on the public mind. We recommend all inquisitive readers to buy it for their own sakes, as well as for the sake of Swords, Stanford & Co. To use a pet distinction of its author, the book has some *worth*, and will always have a fair *value*.

History of the Christian Church, from the Ascension of Jesus Christ, to the Conversion of Constantine. By the Rev. Edward Burton, D. D., Regius Professor of Divinity in the University of Oxford. First American edition; with a Memoir of the Author, occasional notes, and questions adapting it to the use of schools and colleges, by the Right Rev. G. W. Doane, D. D. Bishop of the Diocese of New Jersey, and Principal of St. Mary's Hall. New-York: Wiley & Putnam. 1839.

The Church in New Jersey is scarcely more indebted to her indefatigable bishop for the zeal which he displays in his own diocese, than all of us are for the judgment and energy with which he enlists the press into the service of the Church at large. Keble's Christian Year, and Blunt's History of the Reformation, are two of the valuable books for the republication of which we have been indebted to Bishop Doane, and now we have through him Burton's History of the Church to the time of Constantine, a work of incomparable excellence, and worthy to be introduced into every family and private library, as well as to be used in our schools and colleges. The work is remarkable for its copiousness of matter and simplicity of style. For the purposes of private and family reading on the momentous and interesting subjects of which it treats, it is without an equal. It is furnished with brief notes by the American editor, and with questions adapting it for the instruction of the young. We warmly recomend the book to all readers, as the least stiff and didactic of any history that we ever read, and resembling more the unpremeditated discourse which a father, of distinguished learning and piety, may be supposed to make to his children. The following is the advertisement to the American edition.

Dr. Burton's History is one of the excellent works recently "published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge." Its able and lamented author, among the last acts of his life, had furnished the entire manuscript for the press; and it was within a few weeks only of publication, when it pleased God to call him from his various and successful labors to his rest. The brief memoir, which precedes the history and which is taken from the collected edition of his works, beautifully sketches the outline of his industrious and honorable life. The editor fervently hopes that the example which it presents, of entire devotion to the glory of God and to the best interests of man, may not be lost, especially upon his younger brethren of the Clergy. Among the motives which led to the re-publication of this work, is the want, so often and so earnestly expressed, of some accessible and authentic notice of the first three centuries of the Christian Church, as well for parochial instruction, as for the use of seminaries of education. To render it the more available for these purposes, Questions, very carefully prepared, have been appended to it. At the same time, it will be found well adapted for the use of the theological student and of the general reader. "It is not St. Augustine's nor St. Ambrose's works," says Lord Bacon, "that will make so wise a divine as ecclesiastical history, thoroughly read and observed." "There is, in good truth," says one of the best men and ablest divines that have recently defended the Church of England with their pens, and adorned it with their lives, the late admirable Hugh James Rose—like Burton, taken home too soon for *us*,—"there is, in good truth, no way so certain to lead us to truth, no way so certain to lead us to fixed, calm, and Christian views in divinity, as the study of it by the way of history." That such, with very many, may be the effect, as is most certainly the tendency, of this re-publication, the American Editor most devoutly prays. G. W. D.

Riverside. Festival of St. Philip and St. James. 1839.

The Trial of Jesus before Caiaphas and Pilate. *Being a Refutation of Mr. Salvador's chapter entitled "The Trial and Condemnation of Jesus.* By M. Dupin, Advocate and Doctor of Laws. Translated from the French, by a Member of the American Bar. Boston: Charles C. Little and James Brown. 1839. 18mo. pp. 88.

Mr. Salvador, a learned Jew, lately published at Paris a History of the Institutions of Moses and the Hebrew people. To one of the chapters of this history on the Administration of Justice among the Hebrews, he appended an account of the "Trial and Condemnation of Jesus," in which he attempted to show that the trial, as a legal proceeding, was in conformity with the Jewish laws.

On the appearance of this work, its positions were immediately controverted by M. Dupin, an eminent lawyer of the French bar. M. Dupin first gives an analysis of Mr. Salvador's chapter on the Administration of Justice among the Hebrews, and then enters on an examination of its principles and conclusions. "The examination," says his translator, "is conducted with an ability, learning, animation and interest, which leave nothing to be desired." In this view we entirely agree with the translator, and we may add, that the inquiry is conducted with a reverence grateful to the serious Christian. We confess ourselves instructed by the work in relation to some principles of the Hebrew laws, and more solemnly impressed than we had ever been before, with the base injustice and cruel mockery of the pretended trial before Pilate. We feel safe in recommending the book to general perusal, and are confident that it will find especial favor with professional men at the bar, as well as among the clergy.

MARYLAND.

Extract from a private letter to the Editor.

"The Convention was *large* in *both orders.* A good spirit apparently prevailed. Immediately upon the opening of the Convention, Dr. Wyatt, who was in the chair, having stated the circumstances under which they were convened, (almost an unanimous vote of the Convention recommending the measure to the Pres.) after some other observations upon the principles and course of procedure incumbent upon the members, respectfully *but decidedly withdrew his own name* from the consideration of the Convention, *without the counsel of his friends*, but upon his own responsibility, that he might be no longer the involuntary cause of division.

Dr. Whittingham, Mr. Henry and Dr. Johns were then informally presented by a Conference Committee of both parties, but, after many ballots, none obtained the requisite support.

This same committee, at a late hour on Friday night, brought to the Convention the names of Drs. Wyatt and Johns; and under those peculiar circumstances Dr. W. allowed his name again to be tried. But finding that it only resulted in the former divisions, he came forward immediately, and earnestly and decidedly requested that the second ballot for him, upon which they were then entering, should be dropped; and he nominated Dr. Taylor, of Grace Church, New York, in his stead. Dr. Johns was then again presented in opposition, and a call being made to know if it was with his own consent, he came forward and said, "He was in the hands of his friends, and they might continue to do as they wished." Neither Dr. Taylor nor Dr. Johns obtaining the canonical sanction, the attempt was abandoned, and the diocese was placed under the supervision of Bishop Doane, and the Convention adjourned.

We have received a sheet of a new version of the Psalms, with explanatory notes, by the Rev. Mr. Burgess, of Hartford. We have the promise of a copy from the Messrs. Huntington, who are printing the book; and have little doubt that the favorable impression which we have received from the specimen sheet, will be confirmed by an examination of the work after it is published.

CLERICAL CHANGES.

The Rev. David I. Burger, late a presbyter of the diocese of Michigan, having removed into this diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become rector of St. Mark's Church, Hoosick Falls, Rensselaer county.

The Rev. John A. Spooner, deacon, having removed from this diocese to that of Vermont, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

TO CORRESPONDENTS.

J. C., "A looker on," "E," & "F," are received. Also, several anonymous articles.

"Sacred Melodies," in our next.

DIED,

On the 27th ultimo, Mr. Samuel Ward, senior partner of the firm of Prime, Ward & King, in the 54th year of his age.

Mr. Ward had, for many years, been at the head of one of the most extensive banking houses in this country, and, by position, therefore, brought into contact with all leading financial measures. In his manner of viewing and treating these, he was remarkable for clear perceptions, for direct, manly sense, and of scrupulous regard to integrity. His opinion was the result of much experience, acting upon a strong mind, sound principles, and great energy of character. When, therefore, he saw the right, he was not to be deterred from pursuing it, by any calculations of temporary expediency, or the suggestions of timid or interested objectors. And time almost invariably—so far, indeed, as our knowledge extends, we should, without qualification, say invariably—confirmed his judgments.

The same qualities which gave him influence and character as a man of business, constituted him in private life a warm friend, an affectionate parent, a conscientious citizen. In all these capacities he will be long and deeply lamented. As a man of large and discriminating benevolence, of strong religious feelings, and taking an active part in the measures that so remarkably distinguish this period for the spread of the light and knowledge of the Truth—he was always among the foremost in spirit, and most liberal in contribution.

In his personal intercourse, there was a union of almost feminine kindness of feeling, with a manner somewhat stern. Yet his heart was overflowing with gentle emotions. His disinterestedness and negation of self, where the claims or just expectations of others were concerned, formed not the least conspicuous traits of his character.

The loss of such a man must be looked upon as a source of public mourning—as it cannot fail to be of deep and abiding grief to his family, and to the inmates of his domestic circle. To all however, he has left the example of a life not blameless merely, but actively *good*, and of a death disarmed of its terrors by the hopes and the resignation of a sincere and devout Christian.

OBITUARY.

"Precious in the sight of the Lord is the death of his saints."

Died, at St. Mary's Cottage, Green Bank, Burlington, New-Jersey, on Thursday morning, November 21, the Rev. Benjamin Davis Winslow, Assistant to the Rector of St. Mary's Church, in the twenty-fifth year of his age.—A more untimely death than this, as men account of time, has seldom been recorded. But He who "doeth all things well" hath put the times and the seasons in his own power: and since the blessed Son of God, when he became incarnate for our sins, was contented not to know either the day or the hour, it becomes us reverently to submit, assured that though we know not now, we shall know hereafter. Another and a fuller opportunity will be mebraced to turn to their just account the eminent virtues of this young saint. The present writer never knew a man whose character could be adopted, to depict more clearly and more fully the true Catholic Churchman, in his life and in his death: and to that pious duty, if it please God to give him time and strength, he proposes to devote himself, as the best service he can render to the Church, of which the beloved Winslow, even at his years, was a pillar and an ornament. For the present, let it suffice, with a bleeding heart and a trembling hand, to twine around this polished shaft in our sanctuary—fallen, indeed, yet matchless in its beauty—a few funeral flowers, the tribute of true love to his beloved and imperishable memory.

Benjamin Davis Winslow was born in the city of Boston, on the 13th day of February, 1815. In him "the boy was" truly "father of the man"—inquisitive and thoughtful from his earliest years. Though he lost his most affectionate and pious mother when but six years old, her prayers for him were not lost At sixteen, he sought admission to the Church of God, in holy baptism, on the full conviction of his mind and heart: and from that time devoted himself, if God would accept the offering, to the sacred ministry. His residence at the University in Cambridge, from 1831 to 1835, was not more distinguished by the rich and varied acquisitions which he made, than for the influence which his vigorous mind and attractiveness of manner, sustained by an unwavering love of truth, dignified by religious principle, and adorned by a seraphic piety, enabled him to exercise. A firm, devoted and consistent churchman, he was at the same time the most popular of all the students, and the highest in the confidence of the Faculty. The President but lately said of him, that he was regarded always as the pillar of the University. Such is the beauty and the power of holiness.

From Cambridge he came to Burlington, where he was domesticated in the family of the Bishop of New-Jersey, to whom he was as a son. From October 1835, to June 1837, he was a member of the General Theological Seminary. Of his standing there, it is enough to use the language of a fellow student, who loved him living, and laments him dead, that "he embodied in his life and conversation, above all other men that he had ever known, the system and the spirit of the Church." After this, he spent a year at Burlington, pursuing his theological studies, and dignifying with pastoral assiduity and usefulness the humble (but as he, with the primitive Church, regarded it, the most serviceable, and therefore honorable,) office of Catechist. Of his devotion to the sick, and poor, and afflicted, in the parish, the memory will never fail. He never spared himself, and was never weary in the service of the needy and distressed. He travelled miles, at night, and through storms, to carry comforts or refreshments to the sick and dying. He would rise from his bed at midnight, that he might assist in turning a poor bed-ridden boy. He was the almoner of the parish, and never rested in the wildest storm of winter, till he knew that there was fuel in the house of every poor old woman. Meanwhile he was as a student, most assiduous and profitable. A venerable presbyter, familiar, for forty years, with examinations for orders, declared his, the very best he ever attended. He was ordained Deacon, in St. Mary's Church, Burlington, on Whitsunday, 1838, from which time he became Assistant to the Rector of the Church. The neighboring parish of St. Stephen's Church, Willingborough, being vacant, he supplied it one half of each Lord's day, for many months, regardless of fatigue and exposure, and with unwearied assiduity, though at that time far from well.

He was admitted to the Priesthood on the fifteenth day of March, 1839. His public services from the first were striking and commanding far beyond his years. The present writer has heard but very few sermons that were superior to his; and he has heard the Hon. Horace Binney, a summer parishioner of St. Mary's Church, often say, that he had heard none such from a young man. So early did our loved one realize that highest praise, "laudari a laudato." But far beyond even his ripeness as a scholar, and his manliness as a preacher, was the devotion of his unfailing benevolence. He not only continued but increased his labors among the poor and afflicted. It was his highest pleasure—more than his meat and drink—"to search for the sick, poor, and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the Curate, that by his exhortation they might be relieved with the alms of the parishioners or others;" and it was partly from these peculiar duties of the office, and partly from his surpassing modesty, that he lingered in spirit in the diaconate, and left it with a feeling of reluctance. He would carry any burden, to any distance, if it ministered to comfort. He walked miles to watch with a very sick woman. And once, when he found that the feelings of the family would otherwise be hurt, he stole away, when he was sick enough to be in bed, to sit all night by the corpse of a negro boy. In him, the gift of mercy proved "twice blessed." There was not a citizen of Burlington that did not respect and desire to serve him. When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him.

Surely, one may say, in such piety and such benevolence, there is immunity from suffering, and guaranty for length of days. But he lives long who has lived well; and if men could reckon on security of life from any thing, would they not be less considerate of death even than they are? It was in the midst of such usefulness, and in the very bloom of domestic happiness, with a wife of less than a year beside him, that the keen eye of science detected, in the hidden malady which had distressed him for some months, the seeds of certain death. He had been watched with all a father's love by a physician, as tender and skilful and judicious and devoted as ever man was blessed with; and the ablest surgical talent in Philadelphia was promptly called in counsel. But the sure decree had issued, and our beloved was marked for death. It did not take him by surprise. He had always lived to die. And he had long had an impression that length of days was not for him. Still while he might hope, he hoped; and while resources could be availed of, he employed them for the comfort of his family, and if it should so please God, that he might longer serve the Church. When he was told that all was given up by his physicians, not a feature of his countenance was changed. "God's will be done," was the immediate and becoming expression. Nay, if he might but be prepared, he would add, "Even so, Lord Jesus, come quickly!" All his arrangements were made, to the most minute detail, "as calmly," one well remarked, "as if he were going on a journey." He spoke to all his friends of his decease with the serenity of a saint. All he was anxious for, he said, was for his sins. Them he humbly trusted, he might cast, by faith, upon the bleeding Cross. He was from his childhood, the most conscientious of beings. And, though, to all who knew him, his life seemed wrought, through grace, to the highest point of excellence attainable by man, to him, he said, it all seemed sinful. Nevertheless, he rested on the atonement by Christ Jesus; and he desired his dying testimony to be recorded to the sufficiency and power of those principles and institutions in which, as a Catholic Churchman, he had lived, and hoped to die. From this blended self-abasement and confidence in Christ, he never wavered. His last wish was to receive "the blessed Communion," (which he had partaken but a few days before;) but his symptoms did not permit it. The sufferings of his whole sickness were great, and especially those of the last four days. But he never once complained or murmured; and often did his physician express his amazement at such patience and serenity and cheerfulness, and ascribe it clearly to the power of his religion.

On the day before he died, he said to the Bishop, (who through all his sickness, except when absent on his autumnal visitation had been with him,) "Do not think, from the tones of my voice, that I have become a grumbler; I am a little hoarse." It was during the Bishop's absence that his dear friend, who had baptized him and admitted him to the Holy Communion, the Rev. William Croswell, came from Boston, purposely to see him. "It was a memorable night," he writes, "that I spent with him, on the 14th of October. God forbid that I should ever forget it. While his lamp burned dim, he had songs upon his bed, and recited those beautiful stanzas, suggested to soothe his restlessness, by the Oriental sentiment, 'This also shall pass away.' I took them down at his mouth; and shall cherish them always as his cycnean strain;

> 'Death darkens his eye and unplumes his wings,
> 'And his sweetest song is the last he sings.'"

It proved so. Until shortly before his ordination, he continued to exercise the poetic talent with which he was unusually endowed. Then he repressed it upon principle, that he might give himself to severer studies and higher occupations. This was his only departure of any moment—his sweetest and his last.*

From Sunday, 17th of November, the progress of his dissolution was steady and distressing. Yet at intervals he much enjoyed the reading of the Psalms, the conversation of him whom he loved to call his "spiritual Father," and the prayers of his Mother, the Church. Even on the day before his death, he spoke strongly of the entire sufficiency, for all the purposes of devotion, in every condition of life, of the Book of Common Prayer. He had the satisfaction to know that "prayer had been made to God for him continually," in his parish Church, for many weeks, as in others in the diocese. Solemnly did he protest against what men call "death-bed repentance," especially from the experience of his own last days. On Wednesday, he suffered very much. His decease had been looked for on the previous day. On that night, the Bishop and Mrs. Doane, his aunt, (loved by him, and loving him, with all the tenderness of a mother,) were to have watched with him. But as he revived a little, and they wished to be with him at the last, they deferred it until Wednesday night. By a merciful providence, after being awake, and without the slightest sustenance but water, for three days and three nights, he fell asleep for ten minutes, a little before midnight, and woke, without distress, and refreshed for the last struggle. Soon, he began to sink, but without pain or suffering of any kind. "I feel very strangely," said he, "do you think my time is come?" The Bishop replied, that it seemed so, though only God could tell. "Oh," said he, "I have no anxiety for that; I am only anxious for my sins." "They are washed away," said the Bishop, "through faith in the blood of the Cross, the fountain opened in the Church for sin and for uncleanness." "I humbly trust so," was his meek response. Shortly after, as he lay serene and still, he gently raised his right hand, then as cold as stone, and traced upon his forehead, in silence and solemnity, the sign of the blessed Cross. We understood the omen. He was retracing his baptismal sign. He was renewing his baptismal dedication. He was confessing the Crucified once more before men. He was sealing himself for the sepulchre. The Bishop pronounced at once the commendatory benediction, from the Visitation service, to which he fervently replied "Amen:" and when the Bishop then added, "Behold, the Lamb of God, who taketh away the sins of the world,' he turned his eyes upward, and with his finger pointed to the heavens. He was "looking unto Jesus." Nor did he look in vain. Presently he said, "I do not see distinctly, I not hear well." The Bishop used the words in the Visitation service, "The Almighty Lord, who is a most strong tower to all those who put their trust in him, be now and evermore thy defence," &c. Evidently supposing that they were meant to quiet any apprehensions, he said distinctly, "I am calm. I have hope in Christ. But I am very weak." These were his latest words; except of recognition to his father, and the kind and faithful female friend, who had attended him through all his sickness, and was with him at the last. He gradually sunk breathed more and more faintly, and surrendered up his spirit to the God who gave it, so quietly that his latest breath could not be distinguished. "So He giveth his beloved sleep."

Thus died, as he had lived, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God," as we may well believe, "and in perfect charity with the world," a young man of the brightest promise I have ever known. Nor only that: for that, if it were all, were very little. But of all that I have ever known, there has not been a holier and more charitable man, a more consistent Christian, a more intelligent, devoted and uncompromising Churchman, a more faithful, conscientious and self-sacrificing preacher of the Cross. Though young in years, he was advanced in wisdom and in knowledge, and in every Christian grace. He was uniform and consistent in all things, because he lived by the principles of the Gospel of Christ. He was a churchman of the best days of the church. He lived in the communion of Hooker, and Rose, and Ken, and Andrews, and Jebb: and he is now enjoying their society, and singing, as Izaak Walton said of Herbert, hymns and anthems with the angels, and him, and Mr. Farrar, in heaven. He had framed himself, through grace, into a habit of ancient holiness. And he had attained this, with divine aid, by the contemplation and adoption of the primitive devotion and discipline. He fasted carefully at the seasons which the church hath recommended to her members: never wearing a sad countenance meanwhile, nor condemning any who had not "so learned Christ." He studied the Holy Scriptures with daily and increasing delight. The Psalter he had so arranged that it was read through once in every week. And he had for his own use an order of devotion for the seven canonical hours in each day, according to ancient practice. Yet of all this, no one knew but his own household friends, and they by their own observation. He longed for the revival of the daily service, and weekly communion; and sometimes said he hoped to live to see it.* He rejoiced at what seemed to him, as to most thoughtful Churchmen, a revival of the elder spirit of holiness and piety in the Church of England, and its extension among us. In one word, he was a true Catholic Churchman, in his life and in his death.

His funeral was attended on Saturday morning, in St. Mary's Church; the Bishop of the diocese, as he had requested, performing the funeral service.—After which he was borne to the grave by his sorrowing brethren, and followed by a weeping community. His funeral sermon was to have been preached on Sunday morning,† but was deferred until afternoon, at the instance of the Rev. Mr. Van Reusselaer, the Presbyterian minister; who, in the name of his own congregation, and those of the Baptists and Methodists, requested that arrangement, in a most truly Christian letter—that they might transfer their worship, as he beautifully expressed it, "to the solemnities of our sanctuary," and "unite in our expressions of respect and sympathy." And notwithstanding the violence of the storm, the Church was filled to overflowing. So easy is it to be a decided and consistent Churchman, and yet by a holy life and charitable conversation secure the universal favor. Such is the resistless magnetism of Christian holiness, imbued with Christian charity.

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* He did live to see the daily service established at St. Mary's Hall, and to hear in his sick room the daily chants.

† The Rev. Frederick Ogilby, his room-mate, when at the Seminary, and his bosom friend, to whom he bequeathed his robes, delivered an appropriate sermon in St. Mary's Church, in the morning; into which he introduced a most just and happy delineation of the character of his deceased and lamented brother.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn.—Advent Sunday, December 1, in Trinity Church, instituted the Rev. Richard C. Shimeall into the Rectorship of the parish. Morning Prayer was read by the Rev. Evan M. Johnson, Rector of St. John's Church; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Robert Wilson, Esq., Senior Warden; and the sermon preached by the Bishop.

In the afternoon confirmed 11.

NOTICES.

ST. MATTHEW'S CHURCH FAIR.

As this Episcopal Free Church is at present much embarrassed for the want of funds, the Ladies attached to the congregation propose holding a Fair, in a few weeks, in order to raise money, to prevent this laudable and benevolent enterprize from being discontinued. The ladies would very thankfully receive any articles or materials which their friends would be pleased to contribute to this object.

Contributions may be left either at Mrs. Margaret Brown's, No. 80 Crosby street; Mrs. Jane Nott's, 135 Mercer st.; Mrs. Lane's, 251 Elizabeth st.: Mrs Silghtman's, 47 Watt st.; Mrs. Jane Williams, 150 Crosby st.; Mr. Winton's, 194 Broadway; or at Rev. J. S. De Grasse, 43 Liberty st.

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 23 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November, 22d. 2m

MISSION CHURCH FAIR.

The Ladies of the Mission Church of the Epiphany, propose holding a *Fair* for the benefit of said Church, about the holidays, (the time and place to be given hereafter.) They respectfully solicit the aid of those friendly to the object. Any articles suitable for the fair, or materials, of which they can be made, will be thankfully received. They may be entrusted to the care of Swords, Stanford & Co., 152 Broadway; Mrs. Isaac Lawrence, 498 Broadway; Mrs. Dr. M'Vickar, 1 Leroy Place; Mrs. Berger, 175 Bowery; Mrs. Lot Jones, 192 Allen-street; Mrs. William T. Pinckney, 188 Henry-street; Miss Sophia Lock, 241 Division-street; Mrs. James More, 220 Henry-street. 4t

ALL SAINTS CHURCH.—This Church will be opened for Divine Service every Sunday evening during Advent, at 7 o'clock. Nov. 30.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor. From "A Friend" at White Plains, $5. By Swords, Stanford & Co., from Thomas Otis, Esq. $15, ($10 for the poor, and $5 for the Sunday school.) From "an Episcopalian," $50. From Dr. J. S. R. $5.

Lot Jones, 192 Allen-Street.

Dec. 4, 1839.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.—

From Trinity Church, Geneva, in the diocese of Western N. York, by the hand of the treasurer of that diocese, $10; from a member of St. Philip's Church, Charleston, in the diocese of South Carolina, by the hand of the Rev. Dr. Gadsden, $5; and from the Rev. John R. Keech, rector of St. John's parish, Baltimore and Harford counties in the diocese of Maryland, the amount of a collection in that parish, $110.

Wm. H. Harison, Treasurer.

December 5, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 24th ult., has received the following contributions, viz.

From Mrs. Auchmaty, for Domestic Missions, $5.—From St. Paul's Church, Sing Sing, N. Y., by S. G. Nichols, Esq., for Bishops Polk and Kemper, $8 50. By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, received from Christ Church, Gardiner, Me, H. Stevens, Esq., treasurer, $15 64. From St John's Church, Wilkinsonville, per Rev. D. L. B. Goodwin, $20. From Mrs. Fessenden, $5. Collections at the Free Chapel of the Boston Episcopal City Mission, by the hands of the Rev. S. McBurney, $5. From Christ Church, Westerly, R. I., by the hands of the Rev. James Pratt, to be appropriated towards the building of a church under the care of the Rev. J. L. Darrow, Illinois, $16. From the Missionary Society of Christ Church, Gardiner, Maine, by the hands of H. Stevens, Esq., treasurer, $32 74. From J. F. Sheafe, Esq., for Illinois, $100. Total receipts, $207 88.

Dec. 4, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

Since the 5th of November, the Treasurer has received only the following sums—

Remitted by Rev Isaac W Hallam from St James Ch, Chicago, Ill, $2. Received from St George's Ch, Flushing, L I, by the hands of the Rev F J Goodwin, rector, for the church at Matagorda, Texas, $13. From Troy, for the same object, $25. Received per Rev J A Vaughan, D D, from a friend to missions in New York, $15. By the hands of Messrs Swords, Stanford & Co, for the Ch in Texas, from Rev J A Bolles, of Batavia, N Y, $20 Remitted by Rev Paul Trapier, agent at Charleston, S C, per Rev E C Leverett, from Trinity Ch, Edisto, from Monthly Missionary Lectures and from individuals, up to June of this year, for Africa $100, Greece $50. From an unknown source, for ch in Texas, $25. Per Rev J S Hanckel, from Missionary Association of St Paul's Ch, Radcliffboro', $56; monthly offerings of same $44; an unknown friend, for building ch at Matagorda, Texas, $45—in all, $145. Per Rev P J Shand, from ch offerings of Trinity Ch, Columbia, general $111, Texas $10, Africa $5—$126. From Charleston Monthly Miss. Lecture—for Texas 25 cts, general $23 49—$23 74. Per Rev Edward Read, one half of ch offerings for 2 months, from Trinity Ch, Edgefield, $14. Per Rev C E Gadsden, D D, from Miss Association of St Philip's Ch, Charleston—for Texas $30, Africa $23 90—53 90. Per Rev J Fowles, from I K of Christ Ch, Wilton, $10; from members of St Stephen's Chapel, Charleston, $23. Total receipts, $645 64.

Charles J. Aldis, Treasurer.

Bank of America, Dec. 3, 1839.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm. STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments: if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton*. Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street,
Assignees.

Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N Y. Nov. 16.

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Nov. 20. 142 Fulton street.

PRIVATE CLASS OF BOYS, in Burlington, N. J. Mrs. Emory, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, *Drawing, Painting, and Music.* The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next; but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

☞ Address Mrs. Eliza H. Emory, Burlington, N. J. Sept. 14—tf

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. Terms,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq Constableville, Lewis Co Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*

Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week.

A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

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Samuel Gordon, Sec'y. Nov. 16, 1839.

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POETRY.

From the Church Magazine.

THE CHURCH.

I love the Church, the holy Church, the Saviour's spotless bride,
And O, I love her palaces through all the land so wide:
The cross-topp'd spire amid the trees, the holy bell of prayer—
Say, where is music or a scene more beautifully fair?

The village tower—'tis joy to me!—I cry, the Lord is here!
The village bells!—they fill the soul with ecstasy sincere.
And thus, I sing, the light hath shined to lands in darkness hurl'd;
Their sound is now in all the earth, their words throughout the world.

And here—eternal ocean cross'd, and long, long ages pass'd,
In climes beyond the setting sun, they preach the Lord at last;
And here, Redeemer, are thy priests, unbroken in array,
Far from thy Holy Sepulchre, and thine Ascension-day.

Unbroken in their lineage, their warrants clear, as when
Thou, Saviour, didst go up on high, and give good gifts to men—
Here, clothed in innocence they stand, to scatter mercy wide,
Baptising to the Saviour's name, with waters from his side;

And here—confessors of Thy cross—Thine holy orders three,
The bishop, and the elders due, and lowly deacons be,
To rule and feed the flock of Christ, to wage a noble strife,
And to the host of God's elect to break the bread of life.

Here rises, every Sabbath morn, their incense unto Thee,
With bold confession catholic, and high doxology;
Soul-melting litany is here, and holy Gospel's sound,
And Glory, Lord, they cry to thee, through all thy temples round.

Then comes the message of the King, deliver'd from on high,
How beautiful the feet of them that on the mountain cry!
And then the faithful sons of Christ with Christ are left alone,
And gather to the sacred feast which Jesus' love has strown.

And kneeling by the chancel side, with blessings all divine,
As from the Saviour's hand they take the broken bread and wine,
In one communion with the saints, with angels, and the blest,
And looking for the blessed hope of an eternal rest.

The service o'er, a blessing said, and now they wend away
To homes all cheerful with the light of love's inspiring ray;
And through the churchyard and the graves with kindly tears they fare,
Where every turf was decent laid, and hallowed by a prayer.

The dead in Christ, they rest in hope, and o'er their sleep sublime,
The shadow of the steeple moves from morn to vesper chime:
On every mound, in solemn shade, its imaged cross doth lie,
As goes the sunlight to the west, or rides the moon on high.

I love the Church, the holy Church, that o'er our life presides,
The birth, the bridal, and the grave, and many an hour besides;
Be mine, through life, to live in her; and when the Lord shall call,
To die in her, the spouse of Christ, the mother of us all!

THE SECOND SUNDAY IN ADVENT.

Under the parable of a degenerate vineyard are represented the great corruptions which God's own Church and people had fallen into; and the particular sins enumerated, whereby they provoked him; such as, covetousness and oppression, luxury and intemperance, pride, impiety, and profaneness. All which have their special *woes*, or denunciations of judgment, annexed, as the certain consequence of such crimes, when grown epidemical and common, in any particular nation or people; but more especially among God's own people. When any national Church is so degenerated in principles and practice, that religion and virtue are become unfashionable, and public vices are suffered to reign without control; then may she expect to have her candlestick removed, her vineyard to be laid waste, and *trodden down*. But when the like corruptions have overspread the universal Church, so that no true virtue, no sound faith, is to be found upon earth, (see Luke xviii. 8,) then will immediately follow the general judgment, and dissolution of all things: then we may expect the Son of man, and great Judge of the world, will appear, to put an end to a state of so general a defection from God.

This lesson seems therefore designed to rouse and awaken us to repentance, by an awful expectation, and certain looking for, of that great and terrible day of the Lord, when he shall come to execute judgment, and to punish or reward every man according to his work.

LESSON FOR MORNING PRAYER, ISAIAH, CHAP. V.

1. Now will I sing to my well-beloved, a song of my beloved touching his vineyard: My well-beloved hath a vineyard in a very fruitful hill.

The prophet here, speaking, in the person of God the Father, directs this hymn (or parable poetically expressed) to Christ, the *well-beloved* Son of God, concerning his Church, which here, and in many other places of Holy Writ, (Psalm lxxx. 8. Matt. xxi. 33. Cant. viii. 12.) is called a *vineyard*. And it is properly called *his* (the Son's) vineyard, because purchased with *his* blood. It is said to be planted on an *hill*, because of its conspicuity and eminence; and *in a very* FRUITFUL *hill*, because all God's fresh springs, (that is, all the means of grace and good works,) are in her. The literal translation of this passage is, *In the horn of the son of oil;* yet most interpreters render it as our *English* version hath it. But is there not a deeper and more mystical meaning in these words? *Horn*, we know, is a common metaphor for strength: And who is the *son of oil*, but he that is "anointed with the oil of gladness above his fellows;" (Psalm xlv.) even the same who is spoken of in Cant. c. i. 3: "Thy name is ointment poured forth?" This therefore is a paraphrastical and figurative name of our blessed Saviour Jesus Christ, who, in so many places of Scripture, is called the Anointed of the Lord; whose very name is MESSIAH and CHRIST, that is, Anointed; whose almighty power, whereby he redeemed us, is called the *horn* of his Anointed, and the *horn* of our salvation. So that what St. Peter saith of our Lord, that "God anointed him with the Holy Ghost, and with power," is the true comment on these words of the prophet; and also of that parallel place in Habakkuk: "He had *horns* coming out of his hands, for there was the hiding of his power." So that what here, in the sublime and prophetical style, is called the *vineyard in the horn*, is but the very same with what the apostle so often saith, "the Church which is IN Christ Jesus."

2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

The Church of Christ is always, in Scripture, represented as an inclosure, taken out of the common of the world, and *fenced* in. Now the fences of the Church are the polity, government, discipline, orders, &c. These are the outward fences, and constitute the visible frame of the Church. The covenant in baptism, the sacraments and spiritual graces conferred thereby, the word of God, the faith of Christ, &c., are the inward fence. These fences are usually called the pale of the Church: and by these sacred inclosures, the holy catholic Church is separated and distinguished from the rest of the world. *He gathered out the stones;* that is to say, all things that offend, both original sin, and actual transgressions. *And planted it with the choicest vine;* and who is that *choice vine*, but Christ himself? For so he hath said, "I am the vine, and ye are the branches." (John xv. 5.) *And built a tower;* this *tower* is a most proper symbol of faith; which may be well compared to a *tower*, as, by its height, it gives an advantage, even to the eye of reason, of seeing afar off, (as the apostle speaks, Heb. v. 13,) even the things of heaven; and as it is an impregnable security and defence against our spiritual enemies. "The name of the Lord, (saith the wise man, Prov. xviii. 10,) that is, faith in his name, is a strong tower; the righteous runneth into it, and is safe." Thus Abraham "was strong in the faith." (Rom. iv. 20.) And this tower of faith is the stronger, because built upon a rock, so that the gates of hell shall never prevail against it; for "that rock is Christ." It is also said to be built in the *midst* of the *vineyard*, or Church, to signify to us, that it is the centre to which all other duties should tend, or be influenced by: for that "the just shall live by his FAITH;" (Habak. ii. 4; Heb. x. 38;) not by his righteousness, not as he is *just*, but as he is a believer. This divine virtue, like the heart in the *midst* of the body, or as the sun in the firmament, must actuate and inform the whole.—Moreover, this tower of faith may not improperly be said to stand in the *midst* of the vineyard, as it occupies the middle place of our triple vow in baptism, even between repentance and obedience. Here our Church has wisely set it, that it may not only give strength to both, but be, as it were, a commodious lighthouse, to lighten our darkness on every side, and show us both how to eschew evil, and how to do good. *And also made a wine-press therein:* From the design and proper use of the *wine press* may be gathered the spiritual sense of it in this place. It is an engine, or instrument, for pressing out the juice of the grape, in order to make wine; the making of which liquor was the ultimate end and design of planting the vineyard. Now, what is the end of our Lord's building his Church, and the design of Christianity, but the glory of God, and the salvation of our souls? This appears by the whole tenor of the Gospel, and particularly by that compendium of it, proclaimed by the heavenly host, at the Nativity of Christ: "Glory to God in the highest, and on earth peace." (Luke ii. 14.) These two great ends of our Christian calling we are to have in constant view: of these our spiritual *wine-press* must be composed: and between these two, like the upper and nether part of the *wine-press*, our good works being compressed, will yield so grateful and rich a liquor, as shall rejoice the heart of God and man; that is, will effectually answer both these important ends—the glory of God, and our own eternal happiness. But, alas! after all that God hath done for us, all the glorious privileges he hath conferred upon us, what wretched returns do we make him! He expects *grapes*, the best of grapes, from the *choicest vine;* he looks that we, the branches, should bring forth fruit suitable to the noble stock into which we have been engrafted:—"Works meet for repentance, works which accompany salvation." But, alas! instead thereof, our fruit proves of a degenerate kind, contrary to the nature of him, whose unworthy members we are. He looks *that we should bring forth grapes*, and *we bring forth wild grapes;* the fruits of nature, not of grace; yea, of vice and sin, a mere exotic to our true original nature, not of virtue. "He looked for judgment, but behold oppression; for righteousness, but behold a cry." Ver. 7.

3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Great was thy goodness, O Lord, in founding a Church upon earth! great thy bounty to usward, in choosing us out of the world, and planting us therein! wonderful thy mercy, in bearing with our unfruitfulness so long! More wonderful thy condescension in submitting (as here) the equity of thy proceedings to the judgment of man, to our own consciences; yea, to man, in enmity and rebellion against thee! But nothing can be more astonishing, than the base ingratitude of man towards so much love, such infinite obligations of grace and favor! Our own judgment must condemn us. And well it were, if it did; for if we judged ourselves, we should not be judged of the Lord.

5. And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down.

6. And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

It appearing, by the choice of the Gospel for this day, to be the Church's design to propose to our meditation the SECOND Advent or coming of Christ, we may take it for granted, that this lesson is chosen with the same view. And then we Christians may most pertinently apply that sense to this whole parable concerning the vineyard; and paraphrase the conclusion of it after this manner. Here, by his holy prophet, and afterwards by his Son, Mat. xxi., (for which reason the parable there spoken by our Lord, seems here, in our lesson, verse 1, by way of anticipation, to be called the *song of his beloved*,) God was pleased to expostulate with his ancient Church of the Jews, for their extreme unprofitableness, under all the means of grace, which he had afforded them, and the ungrateful returns they had made to all his favors and mercies. For this he threatens them with final rejection; and hath executed it long since on that people, for their impenitence and unbelief. For the same reason ought we of this Church in particular, who follow them in the like sins, to dread the like terrible judgment of being cast off, and *laid waste*, as that ancient Church was, and as many Christian churches have since been, for the like offences. And this procedure of divine justice, with respect to communities and bodies of people, is called his coming; see John xxi. 22, &c. But at the last and great day of general retribution, all the particular members of his Church, who were planted in his vineyard, but brought not forth suitable fruit, even those who brought not forth *good* fruit, but *wild* and sour *grapes*, as well as those who brought forth none, will then have the like sentence executed upon them, of final rejection, and eternal reprobation.

8. Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

9. In mine ears, said the Lord of hosts, of a truth many houses shall be desolate, even great and fair without inhabitant.

10. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11. Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.

12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.

14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16. But the Lord of hosts shall be exalted in judgment; and God that is holy, shall be sanctified in righteousness.

17. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18. Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope!

From hence to the 25th verse, sundry vices are enumerated, which, at the bar of Christ, shall exclude from happiness, and consign all that are found guilty of them, to the woes and punishments here denounced; namely, the covetous and unjust; the drunkard and effeminate; all that wilfully neglect, or impiously despise, the knowledge of God; as well the slothful ignorant, as the proudly wise; all that perversely confound the distinctions of moral good and evil, calling evil good, and good evil, as many in these our evil days professedly do; all that reject the glorious light of the Gospel, though so brightly shining amongst us, and run into the too fashionable ways and works of darkness, preferring vice to virtue, the bitter fruits and wages of sin, to the sweets of divine grace, and heavenly truths: For these *hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth* in such iniquity, *shall descend into it*, &c. *Because they have cast away the law of the Lord of hosts, and despised the word of the Holy one of Israel*, that is, because they have rejected the holy Scriptures, both the Old Testament and the New, both the Law and the Gospel, and *despised* the most holy religion of Christ. But while wicked men and oppressors are thus consigned over to the vengeance of incensed and inexorable justice, the *lambs* of God, *i. e.*, the good, the meek, the faithful disciples and followers of Christ, shall *feed after their manner:*—As they ever were the peculiar care of the great Shepherd of souls, they shall be received into his everlasting fold, where they shall securely feed beside the waters of comfort, in those celestial fields of bliss and glory, where the beasts of prey, the oppressive devourers of God's flock, shall have no admittance—to annoy, or to disturb, their repose, for evermore.

19. That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Habitual sin naturally leads to reprobation. When the conscience is seared, it grows not only hard and callous, but bold and desperate; sets God at defiance and dares him to strike.—Profligate wretches can call as loudly, if not more loudly, and often, for damnation on their souls, than the penitent does for pardon and mercy: Nor will they fear or believe the judgments of God, till they feel them.

20. Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

How can they but be miserable; how can they escape the *wo* denounced, who mistake the way to happiness; yea, wilfully and obstinately choose the contrary path, which leadeth to destruction?

21. Wo unto them that are wise in their own eyes, and prudent in their own sight!

22. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink!

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

25. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets: For all this his anger is not turned away, but his hand is stretched out still.

From the 8th to the 24th verse, we have heard and read what the general sins are, which God's law forbids and condemns; together with the penalty denounced against those who shall be found guilty of them, or any of them; even a *wo*, and a curse. Then follows the execution of that dreadful sentence; and that too without the least call to repentance, or any further tender of mercy. But if the consideration of the certainty and severity of divine vengeance at the last day, and these terrors of the Lord now set before us, constrain us to a timely and sincere repentance, none of these woes shall then take hold upon us. Fly we then from sin, more than from the face of a serpent; from those sins especially, to which these dreadful *woes* are here annexed; and still more particularly, from the most damnable of all sins, obduracy and impenitence. Let these *woes* be ever ringing in our ears; these tremendous denunciations of judgment awaken us to hear his voice, while it is called to-day, lest, provoked by the hardness and impenitence of our hearts, he swear in his wrath, we shall not enter into his rest.

26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth, and behold they shall come with speed swiftly.

27. None shall be weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28. Whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30. And in that day they shall roar against them, like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

If we understand this prophecy in its literal sense, of armies assembling together to invade, to conquer, or to destroy, we may learn from hence, that the great and terrible inundations of foreign enemies, which, at any time, make invasions upon any country or people, come not but by the special appointment of divine justice. It is God who musters them together, who arms them, who gives the signal to march, and directs the whole expedition. Thus the Ammonites, Moabites, &c., were often commissioned to invade and spoil the land of Israel. This prophecy was also twice verified on the Jews, in a most extraordinary manner: first, by the Assyrians, who carried them captive to Babylon, and destroyed their country; next, by the Romans, who likewise destroyed their city and temple; and of whose army it is noted, that it consisted of divers and very remote *nations*, even *from the end of the earth;* a battalion of Britons, who were then the remotest of all the known world, serving in the siege against Jerusalem. But the chief design of the Holy Ghost and the Church, in this description of the terrors and miseries of a foreign invasion, is not only as an example, but rather as a lively emblem to us, upon whom the ends of the world are come, of that great and terrible day of the Lord, when those bitter enemies of mankind, and especially of the Church, the whole army of devils, shall be let loose, and have full power and commission to wreak their utmost malice on the enemies of God. These infernal fiends are compared to *lions*, to roaring lions, seeking whom they MAY devour; nothing withholds them at present, but the mercy and forbearance of divine goodness. When that restraint is taken off, how *swiftly* will they come to destroy the world of the ungodly! How will they *roar like lions!* With what speed and fury will they *lay hold of the prey, carry it away*, and *there shall be none to deliver!* Now this, we are told, shall happen, when the *ensign is lifted up;* that is, when the sign of the Son of man (i. e., the cross) is seen in the clouds of heaven, proclaiming to all the world, that the end of it is come. This will be the signal to that infernal crew, the most dreadful of all God's armies, to begin their invasion. Then, if the wretched sinner *look to the land*, the seat and object of his former happiness and hopes; *behold, darkness*, without shelter; *sorrow*, without relief. If, by a late and mistimed repentance, he cast up his eyes to *heaven* for mercy, behold there also the very *light* itself will be *darkened:* not only the sun, the moon, the stars, refusing then to give their light; but the light of God's countenance shall shine no more. Instead thereof, nothing but outer darkness shall for ever surround him; nothing but indignation and wrath, tribulation and anguish, shall be upon every soul that hath done evil, and dies in sin. *The light will be darkened in the heavens thereof.*—WOGAN.

From the Episcopal Recorder.

ADVENT.

Through the tender mercy of our God and Saviour we are again permitted to hail the commencement of a new ecclesiastical year. The reason why the Church commences the annual course of her services at Advent, and the subjects to which our contemplation ought to be particularly directed, are happily expressed by Bishop Horne in the commencement of his sermon upon the King of Glory. "The reason of her commencing the annual course of her services at Advent," says he, "seems plainly to be this: Because in the numbering her days and measuring her seasons, she does not so much regard the sun in the firmament as the great Sun of Righteousness, her Lord and Saviour who is in heaven. She considers herself as 'redeemed from the earth,' and therefore no longer confined to calculations of the world, or obliged to direct herself by the courses of the material luminaries. It is her employment to make known to her children the time of salvation, called in Scripture, 'the year of her redeemed;' and this year was introduced by the everlasting dayspring from on high visiting her, whereby she became, what the Spirit styles her in the Revelation, 'a city that has no need of the sun, neither of the moon to shine in it, for the Lord God and the Lamb are the light and glory thereof.'"

"The lessons and services, therefore, for the first four Sundays in her liturgical year, propose to our meditations the two-fold advent of our Lord Jesus Christ, teaching us that it was he who was to come, and did come to redeem the world; and that it is he, also, who shall come again to be our judge. These two advents involve in them, and comprehend between them, the whole counsel of God for the redemption of mankind, by the coming of Christ in the flesh, with the final issue of that counsel in respect of each individual, to be manifested at his coming to judgment.

"The end proposed by the Church in setting these two appearances of Christ together before us at this time is, to beget in our minds proper dispositions to celebrate the one, and expect the other, that so, with joy and thankfulness, we may now 'go to Bethlehem, and see this thing which is come to pass, which the Lord hath made know unto us,' even the Son of God come to visit us in great humility! And thence, with faith unfeigned, and hope immoveable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead.

"And certainly, if any thing can lead men to repentance, and turn the hearts of the disobedient to the wisdom of that Just One, the wisdom which maketh wise unto salvation through faith in Christ Jesus, it must be the united considerations of his mercy and his justice: his infinite mercy during the day of grace, when all sins that can be repented of are forgiven unto men; his inexorable justice at the day of retribution, when he shall infallibly render unto every man according as his work shall be. And perhaps there is no better method of stirring up our wills to procure an interest, or of discovering the interest we already possess in the love of Christ, than by viewing in their proper colors the terrors of his judgment, as they will show themselves to the astonished world at that awful hour of his second advent; when the mask put upon false principles and evil actions shall drop off, and all things be estimated by the measures of Christianity, and the standard of the Gospel of Jesus."

THE LATE LADY HESTER STANHOPE.

We have already announced the death of Lady Hester Stanhope. Our readers will no doubt be glad to have a brief sketch of the principal circumstances of that extraordinary woman's life.

It is at Djouni, in Syria, that Lady Hester has died, after a long illness, at the age of sixty-four. That reader must indeed be indifferent who reverts not with interest to his recollection of a woman who has expired on the borders of the desert, amidst the Druses and Turkomans, over whom that noble daughter of the infidels once exercised so strange and so marvellous a sway. The destiny of Lady Stanhope presents one of those features of which not another instance could perhaps be found in the annals of the East. Only imagine forty thousand Arabs suddenly assembled upon the ruins of Palmyra, and these wandering savages, and indomitable tribes, surrounding, in silent astonishment and admiration, a foreign woman, and proclaiming her Sovereign of the desert, and Queen of Palmyra! Convey yourself in thought to the scene of this incredible triumph, and you will then conceive what woman that must have been who imposed on Mussulman fanaticism, and created for herself, as it were by magic, a sovereignty in the domains of Mohammed!

"Lady Hester Stanhope," says M. de Lamartine in his admirable work, "was a niece of Mr. Pitt. On the death of her uncle she left England, and visited various parts of Europe; young, handsome, and rich, she was every where received with the attention and interest due to her rank, fortune, mind, and beauty; but she constantly refused to unite her fate with that of her worthiest admirers, and after spending some years in the principal capitals of Europe, embarked with a numerous suite for Constantinople. The real cause of this expatriation has never been known; some have ascribed it to the death of a young English officer, who was killed at that period in Spain, and whom an eternal regret must render for ever present in Lady Hester Stanhope's heart; others have imputed her voluntary banishment to a mere love of adventure in a young person of an enterprising and courageous character. However this might be, she departed, spent some years at Constantinople, and then sailed for Syria, in an English vessel, which carried also the larger part of her fortune, as well as jewelry, trinkets, and presents of all sorts, of very considerable value.

The vessel encountered a storm in the Gulf of Macri, on the road to Caramania; the ship was wrecked, Lady Stanhope's property was all lost, and it was as much as she could do to save her own life. Nothing, however, could shake her resolution. She returned to England, gathered the remainder of her fortune, sailed again for Syria, and landed at Latakia, the ancient Laodicea. She had at first thought of fixing her abode at Broussa, at the foot of the Olympus; but Broussa is a commercial city, situate on the avenues to the Ottoman capital, and reckoning not less than sixty thousand inhabitants: and Lady Hester Stanhope sought the independence and solitude of the desert. She therefore selected the wilderness of Mount Lebanon, whose extreme ramifications lose themselves in the sands. Ruined Palmyra—Zenobia's ancient capital—suited her fancy. The noble exile took up her residence at Djouni, prepared for every vicissitude. "Europe," said she, "is a monotonous residence; its nations are unworthy of freedom, and endless revolutions are their only prospects." She applied herself to the study of the Arabic language, and strove to obtain a thorough acquaintance with the character and manners of the Syrian people. One day, dressed in the costume of the Osmanlis, she set out for Jerusalem, Damascus, Aleppo, and the desert; she advanced amidst a caravan loaded with wealth, tents and presents for the sheiks, and was soon surrounded by all the tribes, who knelt to her, and submitted to her supremacy.

It was not solely by her magnificence that Lady Hester had excited the admiration of the Arabs; her courage had been proved on more than one occasion, and she had always faced peril, with a boldness and energy which the tribes well remembered. Lady Hester Stanhope knew also how to flatter the Mahomedan prejudices. She held no intercourse with Christians and Jews: she spent whole days in the grotto of a santon, who explained the Koran to her; and never appeared in public without that mien of majestic and grave inspiration which was always unto Oriental nations the characteristic of prophets. With her, however, this conduct was not so much the result of design, as of a decided proneness to every species of excitement and originality.

Lady Hester Stanhope's first abode was but a monastery. It was soon transformed into an Oriental palace, with pavilions, orange gardens, and myrtles, over which spread the foliage of the cedar, such as grows in the mountains of Lebanon. The traveller, to whom Lady Hester opened this sanctuary, would behold her clad in Oriental garments. Her head was covered with a turban made of a red and white cashmere. She wore a long tunic, with open loose sleeves; large Turkish trowsers, the folds of which hung over yellow morocco boots, embroidered with silk. Her shoulders were covered with a sort of burnous, and a yataghan hung to her waist. Lady Hester Stanhope had a serious and imposing countenance; her noble and mild features had a majestic expression, which her high structure and the dignity of her movements enhanced.

The day came when all this *prestige*, so expensively kept up, suddenly vanished. Lady Hester's fortune rapidly declined; her income yearly decreased; in short, the substantial resources which had, at one time, sustained the magic of her extraordinary domination, were daily forsaking her. The Queen of Palmyra then fell back into the ranks of mere mortals, and she who had signed absolute firmans enabling the traveller to visit in security the regions of Palmyra—she whose authority the Sublime Porte had tacitly acknowledged—soon saw her people disown her omnipotency; she was left the title of Queen, but it was an empty name, a mere recollection, and again the monastery's silence ruled over the solitude of Djouni. A Queen, stripped of her glory of a day, Lady Hester Stanhope has expired, the sport of fate, at the moment the East is convulsed. She has expired in obscurity and loneliness, without even mingling her name with the great events of which it is now the theatre."—*London Morning Post.*

MISSES EDWARDS'
(FORMERLY MISSES GILBERT AND EDWARDS')
BOARDING & DAY SCHOOL FOR YOUNG LADIES.
NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

SELECT SCHOOL FOR BOYS, ULSTER,
ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D.D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal, and polite education, after the 6th of November next.

Sept. 28. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

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